

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

AUGUST, 1876.

A PLEA FOR A BISHOP'S CHURCH IN EASTON.

AFTER a service in the Episcopate of more than sixteen years, I am endeavoring to accomplish that which, from the beginning, I have known to be of great importance for the just discharge of responsibility. I propose to establish, at the centre of the Diocese, a church, of which the Convention shall be the guardians, and the Bishop the Pastor.

While a rural Bishop should not be tied down by a Rectorship, he needs, for the sake of his own spiritual welfare, and in order that he may keep in sympathy with his working Clergy, a sphere in which he may be free to exercise the pastoral office towards individuals.

The proper independence and dignity of his office require that he should not be dependent on the courtesy of others for opportunity to baptize, to marry, to bury the dead, and even to preach the Gospel. True, no Rector in whose parish I have lived has ever failed in courtesy, or refused any specific request; but it is a reversal of right order for the Bishop to be thus dependent on courtesy for the opportunity of ordinary ministrations, and even of Ordination.

The Diocese needs something more than parishes. It requires schools, orphanages, charities, a library, and many other things which may naturally grow up around the Bishop's chair. It needs a hearth-stone common to the family, a nursery for its postulants, a training-school for its newly-ordered Deacons, and a Missionary staff, available for aggressive work.

The Diocese of Easton is weak, and most of its parishes are feeble. Among the Clergy and their families there are cases of infirmity and sickness, which greatly tax our resources to relieve. The Church has not been troubled by our appeals for help, and we take an honest pride in endeavoring to make the most of our resources, such as they are.

I propose, in the present, to purchase, first of all, ground ample enough to meet the emergencies of the future, and to erect a chapel, at a moderate cost. The location is favorable for gathering a new congregation, without weakening the parish church. The permanent church will be builded as the means are supplied, and, with my consent, no debt will ever be incurred.

During years past, I have been writing, as I could, various tracts and

articles, designed to guide and encourage others in the Christian warfare. None is better aware of their imperfections than myself, and I am ashamed to found an appeal upon them. But so many persons, whom I have never seen, have written to me, from time to time, saying that they have been helped or comforted by my poor words, that I am emboldened to make this appeal to unknown friends. Will not my readers of past years assist me in this endeavor?

Year by year, the conviction has been forced upon me, that mere assiduity in preaching and in visitation does not fill out the measure of Episcopal responsibility, in this age and in this country. The Bishop should think and plan, and illustrate, as well as overlook, the labors of others. Should I be enabled, at this period of an Episcopate, conducted heretofore under not a few difficulties, and without many helps or resources, to plant this germ of that which I verily believe is full of life and sure to develop, should I be able to lay the sure foundation on which some other may build up an effective system of Diocesan administration when my name shall have passed from memory, I will ever bless in my heart those who have assisted me in the endeavor.

This appeal for help is therefore respectfully submitted to the members of the Diocese of Easton, first of all, and to faithful brethren elsewhere, who may have it in their hearts and in their power to promote a humble endeavor to strengthen the foundations of this new Diocese.

HENRY C. LAY,

Bishop of Easton.

EASTON, MARYLAND, *Easter-tide, 1876.*

Remittances may be made to me, by Bank Check or by Postal Order.

LETTER FROM BISHOP CLARKSON.

A MISSIONARY JOURNEY IN DAKOTA.

YANKTON, *June 3, 1876.*

MY DEAR DR. TWING: I know that you always like to hear of our Missionary work in Dakota—"The Land of the Beautiful."

On Saturday morning, the 27th day of May, at four o'clock, I left my home in Omaha for a trip with Dr. Hoyt, the revered Dean of Dakota, up the James River Valley. After a long and dusty railroad ride, I reached Yankton in the evening of the same day. The following day, the first Sunday after Ascension, I spent in Yankton, preaching morning and evening in Christ Church, addressing the children of the Sunday-school in the afternoon, and confirming three persons at night. The church was most gracefully and beautifully decorated and adorned with flowers in honor of the Bishop's visit, and completely filled at all the Services. Yankton is a very *comfortable* place for a Bishop to visit. Nothing is left undone

to welcome his coming or to gladden his stay. You ought to come out and see this cordial, genial, loving people. If they treat a mere Missionary Bishop with such cheerful and whole-souled hospitality, into what ecstasy of rapture and joy would they go on the advent of the General Manager of Missionary Bishops and Jurisdictions!

The new young Minister of Christ Church, Yankton, the Rev. Gilbert Higgs, is admirably adapted to the work he has in charge. Dr. Hoyt laid well the foundations of the Church's work here, and now his zealous and earnest successor is carrying it on with enthusiasm and with great effect.

It rarely happens that a young Clergyman is so thoroughly aided by devout and influential laymen as is Mr. Higgs. The Governor of the Territory and the Secretary of the Territory are communicants of the parish and members of the vestry, and not mere nominal communicants, or vestrymen, but deeply interested and actively engaged in all the work of the Church. It was to me a beautiful sight to see, on that Sunday, Governor Pennington, a thorough Christian statesman, the peer of any in the land, acting as doorkeeper and usher in the house of God, seating the humblest that came, in the "highest places in the synagogue," he himself content with "the lowest room." And then again in the afternoon, to find him in the Sunday-school as superintendent, encouraging, by his loving manners and kind words, the little ones of the SAVIOUR'S fold to walk in the ways of godliness. This is that true manhood of which our dear country now has such need. No parish is poor or weak that has such a senior warden. No Clergyman or Bishop is single-handed or lonely who has such a helper.

Monday morning, May 29, Dr. Hoyt and I started out in his little wagon, with his already famous ponies, "Cap and Punch," for our Missionary journey up the James River Valley—the Dakota people say "up the Jim." It was hot and dusty when we started, and we had thirty-five miles to travel before we reached Olivet, where our first Service was to be held that night. On our way to Olivet we passed through the great Russian settlements. Between three and four thousand of the people of Odessa, in Russia, have emigrated here within the last year or two, and have taken up nearly all the land in two counties of Dakota. They are Protestants and religious people, and have their own churches and Clergy, and are industrious, upright and God-fearing. I have not time now to tell you of their strange and curious customs and habits, of their odd houses, and their peculiar kind of farming and living, but it seems as if a little slice of Russia had been cut out bodily from the great empire, and laid over thirty square miles of this new land of ours. It is said that many more are to come out this summer, and by and by nearly all of Southern Dakota may pass into their hands and the hands of their descendants.

As we approached Olivet, a little town on a high hill, a terrific thunderstorm also approached it from the other side. Here the good and faithful Missionary of the Valley, Rev. John Morris, met us on his "buck-board," with which he traverses his Mission line of fifty miles. In spite of the lowering clouds and forked lightning and incessant thunder, a few people came to the schoolhouse for the Service. We spoke a few plain words of exhortation to them, and said a prayer, and then dismissed them, as the storm was increasing in violence.

I was obliged to seek shelter for the night in the nearest house, which proved to be one of a good Baptist family from near Troy, in New York. They said they had never known much about our "denomination," but I hope they knew more before I bade them "Goodbye" next morning. They gave me the best of the four beds they had, all in one room, and all occupied, and I slept well, notwithstanding the hail and the thunder.

The next day, Tuesday, we had thirty miles to travel to meet an appointment at Rockport, a rural settlement, where we were kindly entertained by a Congregationalist family, in whose house we preached to a number of the neighbors gathered from the sparsely settled country around. We hope to get a daughter from this family as a pupil at Brownell Hall, and to send her back after a year or two as a Missionary for the Church in this region, as so many others have been. Brownell Hall has thus been the most efficient Churchworker in the Jurisdiction.

After a pleasant ride of fifteen miles through as lovely scenery as can be found in any country, we reached "the coming" town of Fire Steel, which is the outpost of civilization in this beautiful valley. Here our excellent Missionary, Rev. Mr. Morris, lives, having removed from Nebraska, where I knew him eight years ago as the accomplished architect of our new State buildings. He has recently taken Orders in the Church, and now devotes himself with loving zeal to an extended Missionary Service along this river. Here also we found another family of old friends who had frequently entertained us in former journeys, Mr. and Mrs. Greene, Church people from Minnesota, who love the household and family of God, as all earnest Churchmen should do. The Service is held in their house. Here, with a pine table as an altar, a valise as a pulpit, a bench as a chancel rail, a large room crowded with worshippers, we had a hearty and precious Service: five persons were confirmed, and the Holy Communion administered to fifteen. Nearly all the community around are favorable to the Church, the people are poor and struggling for the means of living, they value our ministrations, and they ought to have a small, plain church building. If they had one, *now* in the early day of the town, it would not be too much to hope that nearly all the people would be brought under the influence of our Church. The gift of *five hundred dollars* from some individual, or parish, or Sunday-school, would

secure us here a nice, convenient and permanent stone building, and the strength it would give us in this valley would be hard to estimate.

From this point, on Thursday morning, the 1st of June, we started again for the Missouri River. On our way, at 11 o'clock, we stopped at a sod house by the wayside, at the request of the settlers around, and held a Service. It was crowded with a goodly company of rustic folk, who appreciated the opportunity of worship more thoroughly than those who live under the shadow of some stately church edifice. Among the congregation I found an aged lady and a married son and daughter who were known to me twenty years ago in Chicago, the younger ones as Sunday-school scholars in dear old St. James'. It was singular that we should meet again after an interval of twenty years, far out in the solitudes of Dakota and on the very outskirts of population.

On Friday night we reached the little town of Scotland, and held Service in the bar-room of the tavern. A subscription for a small stone church has been commenced here, and I hope that before another year we shall be able to hold Service in what shall be, at least, the shell of a church. They hope to erect the walls, and roof them over, and to put in the floor and windows, and use rough boards for seats and furniture until better times come, when it may be plastered and furnished. Dakota needs very much the beginnings of a few such chapels. Once they are fairly begun they will certainly be carried forward to completion, even if we are obliged to wait for a year or two for the last touches.

Dakota also needs now one more Missionary, to be stationed at Sioux Falls, a beautiful town where we have a lovely little memorial chapel. From this centre he could work up the Valley of the Sioux to Dell City, and down the Valley to Eden, and have one of the most interesting Missions in the West. We can only offer an earnest young man *six hundred dollars* a year—but on this amount he can live comfortably. He would have plenty of work, as beautiful a location as any in the world, and a people who would welcome his ministrations with gratitude. Can you send us such a man?

The amount of traveling and work that is now done by the ubiquitous Dean of the Territory—the champion Missionary at large of the American Church—is simply surprising, and for a man of his years truly wonderful. He is never at rest, always on the way to some appointment, always seeking out places where he may preach the Gospel and place the Church. But as fast as he finds out new points of promise, and organizes new Missions, we should find new Missionaries to follow him and to share his constantly increasing work. Now we ask eagerly for one more new man this year, immediately, for Dakota, and we ask also something for his support. We have said that he shall have *six hundred dollars*, but of this amount not more than *two hundred dollars* can be raised among the people that he will serve. The balance we must provide. How shall we

provide without help from the helpers? If I could see three more chapels commenced this year in Southern Dakota, one at Scotland, one at Fire Steel, and one at Turner, I would be measurably satisfied; and if we had one more Missionary for the Sioux Valley I should be still more satisfied. These are now Dakota's greatest needs. But I must not tire you.

Ever yours affectionately,

ROBERT H. CLARKSON.

LETTER FROM REV. DR. HOYT.

YANKTON, *June 27, 1876.*

REV. AND DEAR SIR: I have just returned from my trip to the Vermillion and Sioux Valley, which completes my Missionary work up to July 1.

Nine months ago, when I entered upon my present work, I sent you a tabular statement of the strength of the Church in the various places, that I should take under special supervision. I stated at the time that I found each and all these points in a very depressed condition. Nor was it to be wondered at; for the past three years very few Services had been held in any one of them, nor was there in one of them a devout, earnest Christian layman, to keep up an interest. Nor can it be expected that a Monthly Service (the most I have been able to give to any one point) will produce wonderful results. I send you, however, a statement of what has been accomplished.

At Springfield we have organized a Mission Station. Nine months ago the strength of the Church was one family—individuals, four. Now we have four families, eleven individuals. I would here state that every individual signing the Mission organization identifies himself fully and unequivocally with the Church.

At Swan Lake, we have organized a Mission. Nine months ago our strength was one family, three individuals. We now number four families, thirteen individuals.

We have organized a Mission at Turner. Nine months ago we reported one family, three individuals. We have now at least eight families, thirty-four individuals.

We have organized a Mission at Lincoln Centre. At the time I sent you the tabular statement, this place had never been visited by a Clergyman of the Church. We now number two families, ten individuals. At the other point, not yet organized, I can only say that the congregations are always large, and that I am always met with kindness and consideration.

After the 1st of October the Rev. Mr. Fowler, with the approval of the Bishop, will give up his stations on the Big Sioux, and take in their

place Vermillion. Sioux Falls, Canton, Farview and Eden will compose a Mission field. I would call your attention specially to this field, and would ask you if you hear of a young Clergyman, married or unmarried, who is turning his attention to the West, to direct him to this field, and ask him to correspond with Bishop Clarkson. Sioux Falls now contains a population of about one thousand souls. The town and country are being rapidly settled. The Falls will become the second, if not the first city in population and importance in Southern Dakota, and that soon. The Clergyman will find here the most Churchly edifice in all Southern Dakota. And if he is the "right man in the right place," the first year he will receive enough to keep want out of his house, and ever after a comfortable support. A drone will starve himself and kill the Church.

In conclusion, I would say, in the past I can find cause to thank God, and to take courage for the future.

THE REV. DR. BRECK.

At the Thirtieth Annual Council of the Diocese of Wisconsin, June 21, 1876, the following biographical and historical Paper, with the annexed Resolutions, were passed unanimously by a rising vote.

THE undersigned, having been appointed a Committee by the Milwaukee Convocation to offer to the Diocesan Council of Wisconsin appropriate Resolutions touching the death of the Rev. Dr. James Lloyd Breck, of Benicia, Diocese of California, respectfully Report :

That, whereas it has pleased our Heavenly FATHER to remove from his field of earthly labor a venerable and beloved Brother, whose first sphere of action was within the Territory and State of Wisconsin, we desire to record our deep appreciation of his extraordinary labors in the Missionary field of the Church of God, and especially in laying foundations of successful institutions in that wide extended north-western territory, which reaches from the shores of Lake Michigan to the Pacific Ocean.

Born of a family that had dwelt for many generations amidst the social refinements of the highest and most cultivated society, himself endowed by God with the utmost graciousness of presence and sweetness of temper, under the influence of God's SPIRIT and his own high character and loftiness of principle, he went forth at once into the Missionary field of Wisconsin under our first Missionary Bishop, to whom, as a spiritual son, he was most like in faith and zeal and untiring energy.

A Master of Arts of the University of Pennsylvania, and a graduate of the General Theological Seminary, he was ordained to the Diaconate in July, 1841, and the ensuing September beheld him landing at Milwaukee, then a small village on the western shore of Lake Michigan, in the glow and vigor of his earliest manhood, henceforth, for five and thirty years,

never to leave the West, but to continue his labors onward from Wisconsin to California, and at last to lay his bones under the chancel of his own church, which he had founded, on the shores of the Pacific.

All men know—none more than the members of this Committee—the peculiar character of what has been called the first flood of Western emigration; how full of manifold life and various energy it was; how full, also, of lawlessness and self-will, and what freedom was given in it to all the inordinate and unbridled passions of man's nature. Upon the front of this flood Mr. Breck went forth, with two associates, as a Missionary of the Church.

Fifty miles from the lake had this flood gone. Beyond this limit were no white settlements. And it is but the bare truth to say, that everywhere through that region Mr. Breck, with his associates, preached the Gospel in the Church, consoled the dying, baptized infants and adults, and buried the dead with their ancestral rites—there being hardly a cabin in all that region wherein he had not visited or preached or taught, living like their inmates, save only for his holiness of life and purity of faith. And for this work, his associates, men older than himself and perhaps of greater intellectual attainments, had chosen him their President, under their sense of his extraordinary virtues.

This searching Missionary work, patiently continued, was the foundation of the Diocese of Wisconsin, which began its existence, six years after, in 1847, with nearly a thousand communicants, made or found by his Missionary labor.

This initial Missionary work, the *first Associate Mission* of the American Church, was centred at Prairieville, now Waukesha, whence it was removed farther west to Nashotah, in 1842. And here was commenced a new work of educating Clergy for the West, upon a tract of land purchased through the instrumentality of the Rev. Mr. Hobart, one of the associates. At Nashotah thenceforth, and in the region round about, for seven years Mr. Breck taught and preached and did pastoral work.

In 1850 Mr. Breck moved further West, into the then new Territory of Minnesota, and there he established the "Associate Mission of St. Paul," in the then obscure village, but now most important city of St. Paul. Here he purchased for the use of the Church a piece of land which has since proved a most valuable endowment for the Diocese of Minnesota.

And, as in Wisconsin his pupils had gone forth into the field of Indian Missions as early as 1847—so in Minnesota, leaving the city, he himself with another pupil, a graduate of Nashotah, went forth among the Chippewas of the Northwest. This work among the Indians was carried on at three several points, which lie far away in the north-western wilderness, untouched, even now, by the footsteps of white emigration. And here he remained and labored until the leading of

God's Providence called him to Faribault in the south-eastern part of Minnesota, where, with the zeal and the wise forethought of an Apostle, whose gift from God was the laying of foundations, he laid the basis of those institutions—academic and theological—since then so wisely carried on and so largely developed by Bishop Whipple.

After seven years at Faribault, he went to the Pacific Coast, and here his career was the same as regards Missionary work and the founding of schools, until, in the prime of his age, but worn out with much and faithful service, he was called to his rest and to the foretaste and antepast in Paradise of his eternal reward in Heaven.

We cannot but express our love and admiration of the memory of this great and good man, great in the work which was given him to do for the Kingdom of our common LORD—and we respectfully present for the adoption of this Diocesan Council the following Resolutions :

1. *Resolved*, That the Bishops, and Clergy, and Laity of this Diocese of Wisconsin, desire to express and permanently to record their love and reverence for the memory of the Rev. James Lloyd Breck, D.D., whose early Missionary work forms so important and interesting a part in the history of our Diocese.

2. *Resolved*, That, with the profoundest gratitude we return thanks to God, through JESUS CHRIST, for all His work through this His servant.

WILLIAM ADAMS,
DAVID KEENE,
A. D. COLE,
HOMER WHEELER,
S. K. MILLER.

Committee.

CONSECRATION OF A CHURCH IN WESTERN TEXAS.

SEGUIN, TEXAS, *June 30, 1876.*

REV. AND DEAR SIR : LAUS DEO ! The dream and hope of years have been realized. A work for God's glory, which was undertaken in much fear and weakness, is to-day an accomplished fact. Our church, a beautiful and commodious structure, has been completed, and, filled to its utmost capacity, was last Sunday solemnly consecrated to the worship of ALMIGHTY GOD. We have sung our song of thanksgiving, and feel as if we could call in all the world to rejoice with us.

Twenty-five years ago a Clergyman of the Church entered the village of Seguin and inquired if there were any Episcopalians in it. No one to whom he spoke could positively answer the question, but he was told that there was a certain lady in the town who seemed to differ from other people in her religious views and practices, and that she might be one. The surmise proved correct, and on further inquiry several others were found. Since then the work of the Church here has gone on and pros-

pered. But its progress has not been an even or uninterrupted one. Able and faithful pastors have fed and guided the little flock, but there have been long vacancies, and many removals, and many returns of "hard times." Again and again have our people been on the eve of building a church, but something has always occurred to frustrate their plans and wishes, till hope deferred has almost made the heart sick. You may, therefore, imagine the feelings of the older members of the Church when, on Sunday, through their representatives, they came forward to present to the Bishop *their own* House of God for the solemn act of Consecration. But we all thank God and take courage. We feel not only that a necessary and important work has been accomplished, but that the accomplishment of this work marks the beginning of a new era for the Church in this community.

Facts have already proved that we are not mistaken in this conviction. The new church has been opened for Service about six weeks, and ever since the first Sunday we worshiped in it, the attendance has been large. Our Sunday-school has increased from forty to seventy; and, as the "first fruits," there was confirmed last Sunday night a most interesting class of eleven, composed of persons of different ages, and representing several nationalities.

The church is Gothic in style, can seat two hundred persons comfortably, and its acoustic qualities seem to be absolutely perfect.

To a Christian lady of New York, whose name I do not feel at liberty to mention, to Dr. Potter of Grace Church, New York, and Dr. Snively of Grace Church, Brooklyn, we are greatly indebted for kind services and generous gifts.

AN APPEAL FOR A PARSONAGE.

ASTORIA, OREGON, *June 21, 1876.*

REV. AND DEAR SIR: In most of my letters to the East in the past sixteen years, I have written in a very hopeful tone of this field, and thereby perhaps have misled some. Not wishing to discourage any who might be intending to come among us, I fear I have unduly concealed the difficulties and obstacles which exist in this country. This is not the country for men who are easily discouraged. Oregon is a good country in many respects, but it is a hard field for a Missionary, and for the work of the Church. The population is sparse—very sparse for such an extent of territory—hence the towns are few and far between, making it very difficult and expensive to reach the people. It rains nearly three-fourths of the time in Western Oregon, which adds to the difficulty of getting from place to place, as well as making it very doubtful as to your getting a congregation at the time you appoint. They say the people don't mind

the rain. This is true when they want to go to a show, or a circus, or a merry-making, but when the worship of Almighty God is to be celebrated the rain is a very convenient excuse for non-attendance. Again, in the far West you seldom find a person who has been raised in the Church, or who knows much about it. If there is anything bad in circulation about the Church, of course, they know that, and will be sure to tell you of it. Besides, a vast majority of the men who came to this country were not accustomed to go to church in their younger days, and they not only do not attend now, but their influence is felt on others, and so a very small proportion of the male population are ever seen at public worship. There are other reasons for this state of things which I do not care particularly to mention at this time, other than to say that denominationalism has had a baneful effect on the character and conduct of a large portion of the population.

Again, every thing is in a very rude state outside of a few towns. It takes nearly all the people make to fence and pay for their farms, besides other necessary improvements, so that they can do but little towards supporting the Church. Of course all this will right itself in time—the incessant rains excepted. But while men are making homes for themselves and families, the Gospel must be preached and the Sacraments of the Church administered. Besides, people are dying, and in that solemn hour they want a Clergyman to pray with them, and to point them to that Blessed ONE Who taketh away the sins of the world, and when they pass away he has to consign them to a Christian grave.

Did God's people fully realize how much good is being done by the Missionaries of the Church in distant and isolated places, we would not have to plead long for funds to carry on the work of the Church. Recently, while visiting an old lady of nearly ninety years, as your Missionary, with a few friends, sang for her that beautiful hymn, "JESUS lover of my soul," she exclaimed "JESUS—that name is sweet—it is precious"; and then requested me, after her decease, to perform the Burial Service over her, adding, "Do it all yourself—let no other ministers help you." She had been a Methodist, but she had a Prayer Book, which was given her by Bishop Scott, and from it she had learned to love the Church and her Services. Only for your liberality, my brethren, there would have been no Clergyman of the Church here to pray and sing with this old lady or to administer the Lord's Supper to her in her dying moments. I might multiply such incidents did space and time permit. They are almost daily happening throughout the Missionary Jurisdictions of the Church. Truly, if Christian people fully realized what good their servants are doing, they would give us the little aid we so much need, and I think deserve.

The great want of this Mission is a parsonage. The Missionary's stipend is so small—and, as you know, it has been decreasing steadily for

the past three years—that he is not able to pay house rent, nor are the people to whom he ministers able to pay it for him, nor to build. They will do something, but most of the funds must come from others. Don't you think, dear Doctor, that a Clergyman who has been doing Missionary duty for sixteen years on the Pacific Coast, and mostly in the wilds of Oregon, ought to have a house free of rent? If you know of any one who will take my place, with a parsonage thrown in, I will willingly surrender it. I have done my share of frontier work, and if it had not been the MASTER'S work, I would, some time since, have given it up. I often wonder if our Eastern brethren realize our situation—nearly four thousand miles away from New York, my former home. How slight the prospect that I shall ever see it again, especially as the Board of Missions say they will have to further reduce the stipends of the long-established Missions in order to aid new places which are constantly springing up. Oregon is a long distance from the large centres of population, and, owing to the expense of travelling, your Missionary must be content with his location—"a small town," as Nordhoff says, "on the banks of the Columbia, with the dense forests crowding the town into the river, and a little saw mill doing its best to prevent such a catastrophe." I think we are getting the best of the forests, however, and what was not long ago the home of the elk and the bear is now a well laid out town with a population of about one thousand persons. Who will help to build a parsonage at Astoria, Oregon? the place which Astor's Fur Company started, and to which Washington Irving has given a world-wide reputation, situated near the mouth of one of the greatest rivers on this Continent, and which is destined to be some day one of the large cities of the Pacific Slope?

WORK AND METHODS OF WORK.


THE communication from Bishop Lay, elsewhere presented, will, we earnestly hope, receive from all our readers such consideration and such prompt and generous responses as the work he proposes to do most eminently merits. His entire Episcopate has been one of poverty and trial; and yet he has never complained of his lot. On the contrary, in the most cheerful and loving spirit, he has been almost constantly writing and sending out good words to guide the bewildered, to comfort the sorrowing, to strengthen the weak, and to confirm the wavering. He hesitates to found a claim for aid on service like this, but we hesitate not to say that our whole Church owes him a large debt of gratitude; and we cannot but believe that those who read the article to which we

refer will promptly acknowledge their share in this debt, and gladly discharge it in the way he suggests.

The letter from Bishop Clarkson will be read with interest, as all his letters are. That is a much needed and real work which he and his helpers are doing in Dakota, and no one can doubt that it is prosecuted with the utmost wisdom and energy. We do not quite understand how it is that the Secretary and General Agent of the Domestic Committee is the "Manager of Missionary Bishops and Jurisdictions," but we do understand how anxious he constantly is, and how he is often put to his wits' end in managing to get means enough to provide for the needs of our Missionary Bishops and the fields in which their work lies. He would, however, be glad to see a Missionary Bishop, like Bishop Clarkson, giving his whole time and strength to the single Territory of Dakota, as well as one in every other Territory. Several of our Missionary Jurisdictions are too large for the capabilities of any man, and there are many who believe that, when the Church has faith enough to supply the requisite number of wise and good master builders, and to put into their hands the task of laying foundations as well as that of rearing superstructures, all concerned will have less occasion for anxiety and worriment about material means than now.

If, however, Dakota may not have a Bishop of its own, it has the next best thing to such a blessing in the Rev. Dr. Hoyt, the Dean of the Territory. Since 1835, he has been at the front, and moving on from one front to an other, as if unwilling to remain long under the influence of advancing civilization. He is, as Bishop Clarkson says, "the Champion Missionary at large of the American Church." It is only a plain statement of a clear duty to say that, "as fast as he finds out new points of promise, and organizes new Missions, we should find new Missionaries to follow him and to share in his constantly increasing work." But, alas, the harvest is broad and the reapers are few! May the good Lord send forth many more, and move His people to provide the needed support.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from Jun. 1 to June 30, 1876, inclusive.

ALABAMA.			Reading—Christ Ch.....		71 04
Montgomery—St. John's Ch.....	53 20	53 20	York—St. John's Ch.....	143 22	274 26
ALBANY.			CONNECTICUT.		
Morris—Zion Ch.....	10 00		Danbury—Wille Turrell, children's Centennial off'g.....	1 00	
Troy—Christ Ch.....	20 00	30 00	Hartford—Rents.....	20 00	
CENTRAL NEW YORK.			Huntington—St. Paul's Ch.....	2 00	
Afton—St. Ann's Ch.....	2 60		Middleton—Christ Ch. S. S.....	14 36	
Baldwinsville—Grace Ch.....	7 40		New Haven—St. John's Ch.....	13 80	
Binghamton—Christ Ch.....	30 50		St. Paul's Ch., Ladies' Aid Society, M. C.....	2 00	
Cape Vincent—B. W. A., \$4; St. John's Ch., \$2.00.....	6 06		Trinity Ch., add'l.....	20 00	
Carthage—Grace Ch.....	4 03		Quarterly payment of stipend.....	50 00	
Cayuga—St. Luke's Ch., M. C.....	8 87		New London—C. E. R.....	25 00	
Cazenovia—St. Peter's Ch.....	2 08		Newton—Trinity Ch.....	23 76	
Clayton—Christ Ch.....	4 10		Poquettannock—St. John's Ch.....	4 00	
Clark's Mills—St. Mark's Ch.....	1 30		Ridgefield—St. Stephen's Ch.....	6 00	181 92
Cleveland—St. James' Ch.....	1 43		DELAWARE.		
Elmira—Grace Ch., B. W. A.....	25 74		Wilmington—St. John's Ch.....	25 75	25 75
Fulton—Zion Ch.....	3 62		FLORIDA.		
Harpersville—St. Luke's Ch., M. C.....	7 59		Pensacola—Maxwell, children's Centennial offering.....	1 35	1 35
Holland Patent—St. Paul's Ch.....	74		ILLINOIS.		
Ithaca—St. John's Ch.....	67 26		Chicago—R. P. C.....	5 00	
Jordan—Christ Ch.....	10 00		Peotone.....	2 00	7 00
Manlius—Christ Ch.....	2 40		INDIANA.		
McLean—Zion Ch.....	2 00		Richmond—St. Paul's Ch.....	9 30	9 30
Onida—St. John's Ch.....	7 26		KENTUCKY.		
Oriskany—St. Peter's Ch.....	1 75		Lexington—Christ Ch.....	146 40	
Oswego—Christ Ch., of which, from M. C., \$12.70; S. S. class No. 4 M. C., \$2.75.....	40 67		Louisville—Christ Ch.....	115 80	262 20
Evangelist.....	6 00		LONG ISLAND.		
Owego—St. Paul's Ch.....	9 15		Brooklyn Heights—Grace Ch., M. C.....	6 20	
Oxford—St. Paul's Ch.....	110 02		Brooklyn—St. Mark's Ch.....	50 00	
Pierrepont Manor—Zion, \$1.50; N. C. P., \$150.....	151 50		Greenvale—Ascension, M. C.....	6 74	62 94
Redwood—St. Peter's Ch.....	1 30		MARYLAND.		
Rome—Zion.....	20 00		Baltimore—St. Barnabas' Free Ch.....	4 07	
Seneca Valley.....	23 70		Memorial, M. C.....	6 60	
Sherburne—Christ Ch.....	6 10		M. C., In Memoriam.....	3 52	
Smithboro'—Emmanuel Ch.....	1 28		Howard Co.—Trinity Ch.....	26 50	40 69
Smithford.....	4 00		MASSACHUSETTS.		
Syracuse—St. James' Ch.....	19 68		Boston Highlands—St. John's Ch.....	61 18	
St. Paul's Ch.....	40 11		Cambridge—Christ Ch., Annie C. Langton, children's Centennial offering.....	1 00	
Theresa—St. James Ch.....	1 30		Lowell—St. Anne's Ch.....	17 66	
Trumansburgh—Epiphany.....	9 31		Wilkinsonville—St. John's S. S., M. C.....	5 00	54 48
Utica—Trinity Ch.....	12 40				
G. M. P., Children's Centennial offering, 25 cts., M. C., \$1.....	1 25				
Waterloo—St. Paul's Ch.....	76 78				
Waterville—Grace Ch., B. W. A.....	5 45				
Watertown—Grace, B. W. A., \$2.75; S. S., \$3.84.....	9 60				
Weimoreland—Gethsemane.....	1 10				
Whitney's Point—Grace.....	1 35	742 83			
CENTRAL PENNSYLVANIA.					
Honesdale—Grace Ch., of which from Miss'y Society, \$50; from S. S. children's Centennial offering, \$10.....	60 00				

MICHIGAN.

Jackson—St. Paul's Ch., M. C. 25 70 25 70

MISSOURI.

St. Louis—Christ Ch., M. C. 5 45 5 45

NEW HAMPSHIRE.

Exeter—Christ Ch., M. C. 6 40 6 40

NEW JERSEY.

Morristown—Trinity Ch., Centennial offering..... 10 00

Mt. Holly—St. Andrew's Ch..... 80 00

Riverton—Christ Ch..... 5 00 95 00

NEW YORK.

Fishkill—Trinity Ch., M. C. 1 25

Irvington—James, Willie, Harry, and Modatt Dillon, children's Centennial off'g.. 2 00

Mt. Hope—Josie M., children's Centennial offering..... 1 00

New York—Ascension, M. C. 5 20

Calvary Chapel..... 27 67

Holy Apostles, Woman's

Missionary Association. 5 00

Holy Communion, M. C. 15 00

St. Clement's Ch., M. C. 7 00

St. John the Baptist..... 10 00

St. Mark's Ch., add'l.... 21 32

St. Paul's Chapel, M. C. 8 32

St. Peter's Ch., S. S., C. B., children's Centennial

offering..... 25

Ch. of the Redeemer, M. C. 1 83

Transfiguration, add'l.... 20 00

Φ. B. K., part payment of

stipend..... 50 00

S 5 00

Children's Centennial

offering 10 00

Poughkeepsie—Christ Ch., add'l. 11 00

Richland—Willie A., children's

Centennial offering..... 50

West Farms—Grace Ch., Woman's

Auxiliary..... 38

White Plains—Grace Ch..... 63 50 266 21

NORTH CAROLINA.

Chapel Hill—Chapel of the Cross.. 2 50

Raleigh—St. Augustine's Chapel. 5 00

M. C., In Memoriam..... 5 00

Statesville—Chapel of the Cross.. 6 66 19 16

OHIO.

Ashtabula—St. Peter's Ch., M. C. 10 37

Hudson—Nellie and Bessie B., children's Centennial

offering..... 25

Painesville—St. James' Ch., part

of collection taken at the

Convention of Diocese.. 9 41 20 03

OREGON.

Oregon City—St. Paul's Ch., S. S.
M. C..... 20 20

PENNSYLVANIA.

Beaver Falls—Miss Isabella Hills,
children Centennial off'g 25

Lower Dublin—Children of All

Saints' Parish S. S.,

through Rev. F. W.

Beasley..... 3 75

Philadelphia—Ch. of the Advent. 50 00

(*German town*)—St. Luke's

M. C., \$8.30..... 213 30

St. Michael's Ch..... 5 00

St. Peter's Ch..... 312 17 584 47

PITTSBURGH.

Duiter—St. Peter's Ch., M. C. 2 56

East End—L. P., children's Cen-

tennial offering..... 25

Warren—Trinity Memorial..... 5 00 7 81

RHODE ISLAND.

Barrington—St. John's Ch..... 4 00

Pawtucket—St. Paul's Ch., M. C.. 13 54

Pontiac—All Saints' Chapel..... 5 00 22 54

SOUTHERN OHIO.

Cincinnati—St. Paul's, S. W.

Johnson..... 10 00

College Hill—Grace, M. C. 2 00 12 00

VIRGINIA.

Charlestown—St. John's Ch..... 6 00 6 00

WESTERN NEW YORK.

Buffalo—A Churchman, M. C. 6 00

Palmira—Zion Ch..... 5 00 11 00

JAPAN.

Toki (Yedo)—Prot. Episcopal Mis-

sion, Easter offering.... 10 50 10 50

LEGACIES.

Vt., Guilford—Part of bequest of

Miss A. A. Brown..... 100 00 100 00

YOUNG CHRISTIAN SOLDIER.

Receipts for the month..... 585 12 585 12

MITE CHESTS.

Receipts for the month, not credit-

ed to parishes..... 66 23 66 23

Receipts for the month..... \$3 592 15

Amount previously acknowledged.... 90,722 39

Total receipts since Oct. 1, 1875.. \$94,312 54

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from June 1 to June 30, 1876, in lusive.

ALBANY.

<i>Troy</i> —St. John's S. S., of which for Bp. Tuttle Scholarship, \$40; Bp. Whitaker, \$50.....	90 00	
St. Paul's, for Rev. H. L. Everest.....	25 00	115 00

CENTRAL NEW YORK.

<i>Carthage</i> —B. W. A., for Rev. J. R. Love.....	10 00	
<i>Cayuga</i> —St. Luke's Ch., for Missionary Bishop's Fund..	1 00	
<i>Ithaca</i> —St. John's Ch., for support of Ah For.....	25 00	
<i>Fulton</i> —Zion Ch., for Gen'l Theo. Seminary.....	4 00	
<i>Jordan</i> —Christ Ch., A Lady, for Rev. G. B. Cook.....	3 00	
<i>Oswego</i> —Christ Ch., for Bp. Whipple, for Daily Bread, \$7.97; for Divinity School, \$10.....	18 27	
<i>Sherburne</i> —Christ Ch., of which for Bp. Hare, \$1; Bp. Spalding, \$1. Key West, Florida, \$5.....	7 00	
<i>Waterloo</i> —St. Paul's Ch., for Mexico.....	25 78	94 05

DAKOTA.

<i>Crow Creek</i> —A. A. P., for Hospital at Florida.....	2 00	2 00
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DELAWARE.

<i>Smyrna</i> —St. Peter's Ch., for Ch. of Jesus in Mexico.....	10 00	
<i>Wilmington</i> —St. John's Ch., of which for Bp. Spalding, \$21.25; Bp. Vail, \$10....	31 25	41 25

ILLINOIS.

<i>Freeport</i> —Zion Ch., for Jews.....	3 25	
<i>Rockford</i> —Emmanuel, for Ch. of Jesus in Mexico.....	5 00	8 25

MASSACHUSETTS.

<i>Cambridge</i> —Branch of Woman's Auxiliary, for Harris children.....	37 00	
<i>New Bedford</i> —Grace Ch., through Woman's Auxiliary, family M. C. R., for Bp. Elliott.....	10 00	47 00

NEBRASKA.

<i>Santee Agency</i> —Hinman Boys, for cot in St. Luke's Hospital.....	1 25	1 25
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NEW YORK.

<i>Jordan</i> —J. B. G., for Mexican Missions.....	61 00	
<i>New York</i> —Holy Apostles', Woman's Missionary Association, for Parsonage at Astoria.....	50 00	
Incarnation, of which for Bp. Elliott, \$100; Bp. Whitaker, \$100; Bp.		

Whipple, \$100; Bp. Vail, \$100; Rev. W. H. Washburne, \$5.....	405 00	
Schools of the Nativity, of which for Bp. Morris' Schools, \$10; Faribault, \$10.....	20 00	
St. Mark's, for Bp. Spalding.....	100 00	
Trinity Ch., two members, for All Saints' Cathedral, Milwaukee.....	20 00	656 00

NORTHERN NEW JERSEY.

<i>Bergen Point</i> —Trinity Ch., through Woman's Missionary League of the Diocese of N. N. J., from a member of Woman's Auxiliary, quarterly payment of Scholarship in Bp. Tuttle's School....	10 00	
<i>Morristown</i> —St. Peter's S. S., for two Scholarships, for Bp. Tuttle.....	80 00	90 00

PENNSYLVANIA.

<i>Philadelphia</i> —Christ Ch., S. S., for Rev. L. H. Wells, \$60; for Hospital at Portland, \$15.....	75 00	
From Rev. Dr. Saul, to Rev. Henry Forrester, for printing Tracts in Spanish language for New Mexico and Arizona.....	10 00	85 00

PITTSBURGH.

<i>Old City</i> —Christ Ch., for the Jews.....	4 37	
<i>Pittsburgh</i> —Calvary S. S., for Bp. Spalding.....	62 42	66 79

RHODE ISLAND.

<i>Providence</i> —St. John's Ch., E. D. N., of which for St. Paul's School, Walla Walla, \$5; for Hospital at Jacksonville, \$5; for Santa Fé, New Mexico, \$5.....	15 00	15 00
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SOUTH CAROLINA.

<i>Columbia</i> —Trinity, Ladies' Missionary Society, for Bp. Tuttle's work.....	23 00	23 00
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SOUTHERN OHIO.

<i>College Hill</i> —Grace Ch., for Bp. Whitaker.....	8 50	8 50
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TENNESSEE.

<i>Columbia</i> —E. A. B., for Bp. Garrett.....	2 00	2 00
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Receipts for the month.....\$1,255 09
Amount previously acknowledged....19,581 11

Total receipts since Oct. 1, 1875.....\$20,836 20

INDIAN COMMISSION.

Organized in accordance with the action of the General Convention, and charged with the oversight and care of the Indian Missionary work of the Church.

EXECUTIVE COMMITTEE.

REV. H. DYER, D. D., *Chairman.*

Rev. J. A. Paddock, D.D.

Rev. T. S. Rumney, D.D.

W. K. Kitchen, Esq.

Rev. A. T. Twing, D. D.

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Rev. W. W. Newton.

Benjamin Stark, Esq.

Rev. E. A. Hoffman, D.D.

William Welsh, Esq.

John A. King, Esq.

Rev. R. C. Rogers, *Secretary and General Agent*, 30 Bible House.

W. K. Kitchen, *Treasurer*, National Park Bank, New York.

Stated Meetings—The second Tuesday in each Month.

Form of a Bequest to the Indian Commission.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.....
for the use of the Indian Commission of said Society.*

A FRESH PAMPHLET.

WE give elsewhere one page from an exceedingly interesting Sketch, entitled *Shay-day-ence, or The Little Pelican*, which has just been published by the Indian Commission.

The Pamphlet will be distributed among the Leagues and Associations of Christian women on re-assembling for their customary fall and winter work in aid of our Indian Missions. Meanwhile we will be glad to furnish copies to any who desire the Pamphlet, and who will be so good as to send their address to the Secretary of the Indian Commission, No. 30 Bible House, New York.

VACATION AT ST. MARY'S, SANTEE.

FROM A LETTER OF THE HOUSE MOTHER.

ST. MARY'S SCHOOL, SANTEE, *July 11, 1876.*

REV. AND DEAR SIR: Indian girls at school, in regard to their love of home, are like their more favored sisters—glad of an opportunity to spend a few weeks with parents or relatives. Our girls have all been looking forward to the time with pleasure, counting the weeks and days until the Saturday when vacation would begin.

The last Saturday in June was not a sunny one. The rain poured down at intervals, but the parents had to come for the rations to the

Agent, and the children were anxiously looking for them. I might just as well have undertaken to keep the flies in a certain part of a large room as to keep those youngsters in the house till they were called for. Regardless of rain and mud, they would continue running from the house to the fence, till one after another was on the way home. Little Mary H. could only with great difficulty keep the tears back, because papa was very long in coming. At length her eyes were brightened by the sight of her father's neighbor who came to take his child and her also. Nancy, the wife of the Rev. Daniel W. Hemans, took her niece home, and I found myself left with *one* chicken—Debora T. You will perhaps remember the name, as I have mentioned it before in writing to you. Her father is very sick and probably has only a few days more to live. For this reason I have been sending her from time to time to see him, but I think he did not recognize her yesterday, as he was very low. He has been thankful to know that his child is so well provided for. The last time he visited her he gave her a handsome Dakota Bible and his photograph.

Such acts of thoughtfulness and love as the Santee Indians show occasionally are jewels which I treasure up in my heart, and for which I return my love and sympathy.

We have been very fortunate in training these children, though it would be presumptuous to claim the success: but I love the work and follow its success with the greatest interest.

I will add a few words in regard to visiting the sick, which is in my charge. The houses of the Indians are scattered, many of them are miles distant from the Mission House—too far to walk. The carriage has not been fit for use since last winter. Would it not be a good thing to present me with a side-saddle, if a buggy is too expensive?

THE WORK AT THE CHEYENNE MISSION.

EXTRACT FROM A LETTER.

June 30, 1876.

My work is deepening in interest. A spirit of enquiry seems to be rising up among the people, and I have held some very interesting conversations during the last week.

Yesterday was one of my bright, hopeful days. I had provided a little feast for the Sewing School women, to mark the close of our meetings for the summer. Before it was over, a large number of the Minneconjous arrived on horseback, to pay me a visit and to hold council with me. They had come a long distance for this purpose, and among the number were some of the most important of their chiefs. When Major and Mrs. B. and other ladies and gentlemen from the Agency, who kindly came to help me, had departed, and also my Sewing School class,

I was able to confer with my visitors, and I shall not soon forget the conversation. The chief spokesman was *Little Bear*, and very beautifully and eloquently he spoke of the way in which the good men of his people strive to serve God. I tried to point out to him the "better way" which JESUS has opened up for men, and was listened to throughout with the greatest attention. It was a grand opportunity for proclaiming the "good news of salvation," and I do not think I ever felt more solemnly my responsibility as a Minister of CHRIST. I have hopes that this interview may lead to much good, as it seems to have excited considerable interest among the Indians around.

I think I see my way now to forming a class of Catechumens, and earnestly I pray that I may be the means of leading some to cast off forever their heathenism and become real Christians in deed and in truth.

I have now twelve in the Boarding School, with no sign of a diminution. One boy has gone home for a while, but two new boys have come.

AN AMUSING INCIDENT.

EXTRACT FROM A LETTER.

THE other day I was wishing that some one would send us three or four rag dolls, or patterns for them.

On opening a barrel soon after, I found a little knitted man, with hat, blue jacket and trowsers and red stockings. I gave it to the little Indian girls (there was a small clock with it), and there never was such another. It would not break, and they could hardly give it up to eat or sleep.

One night soon after, at prayers, I looked around, and the two little ones—four years old—were sitting on low stools, and between them, erect as a soldier, sat *Jerry* the doll.

Never a smile was on their faces, but their gravity upset ours, and it was with difficulty we could restrain ourselves from laughter till after prayers. *Jerry* has not appeared at prayers since.

If you wish to see a happy household, just call on us.

PLEASANT NEWS FROM OUR REMOTEST MISSION.

EXTRACTS FROM A LETTER OF THE WIFE OF THE MISSIONARY.

MACKENZIE'S POINT, CHEYENNE AGENCY,

June 18, 1876.

REV. AND DEAR SIR: Although my time is very limited, I will endeavor this morning to tell you something of our Girls' work.

In reply to your pleasant query, I can say that I *have* taught a number of the girls to scrub. Their sleeping room, which is taken care of by

themselves, is a model of cleanliness and good order ; the floor is "white as a bone," and the beds are faultlessly made. You could not find a speck of dust in the whole room. Dr. C. says it is as clean as the finest hospital he ever saw. Then they wash the dishes, sweep, dust, carry water, assist with the washing and ironing, bake bread, and all sew. I wish you could see how nicely they do work. Everything goes on like clock-work. Each girl has her own task to do, and does it far more willingly than white girls of the same age would do. Even our two *babies*, aged seven and six, grind coffee, carry chips, help weed the garden, and are making quilts.

We have also taught several women in the camp to wash and iron. The other day I was visiting in the camp, and a woman brought me a can of baking powder, and wished me to show her how to make biscuit ; so, with a bed for a table and a piece of board for a kneading-board, I went to work and made enough for a supper. Before I was half through, quite a number of the women of the village gathered in and watched the operation. Since that, several have brought biscuit they have made.

Then our Sewing School is doing nicely ; the women are making great improvement in their work. If every thing was as easy to teach these people as housework and sewing, their civilization would require but a short period.

The attendance at day school averages about sixty, sewing school about forty. Then the sick are to be visited, and a constant supervision over the girls must be kept. So you see that the days do not drag here, nor the evenings either ; for I am giving extra lessons to a young Indian woman after tea, and then Miss —— and myself, "with fingers weary and worn, with eyelids heavy and red," like Hood's immortal women, "ply our needle and thread."

Will you please acknowledge in THE SPIRIT OF MISSIONS our indebtedness to the members of the Dakota League, the Niobrara League, and the Indians' Hope of Philadelphia, for valuable aid in the way of supplies of clothing, etc., for our School, and also to the ladies of Central New York through Mrs. Burnham.

I am sorry that I have not opportunity to acknowledge them properly myself, but I am so pressed for time that it would be impossible.

SHAY-DAY-ENCE, OR THE LITTLE PELICAN.

PREFATORY NOTE.—The Sketch herewith presented was prepared by the Rev. J. A. Gilfillan, Missionary to the Chippewas at White Earth, Minnesota.

A thoughtful and devout Churchwoman—to whom the Sketch was

sent in manuscript, for use at a meeting of one of our Ladies' Associations—thus speaks of it in a letter to the Secretary of the Indian Commission : “I have read and re-read that Paper, and I have enjoyed it very much. It is very suggestive. Every people have to work out the detail of *modes* of doing good, for themselves, and in accordance with their own peculiar traits of character—*national* or *tribal*. Hence the value of the liberty which we have in ‘this Church.’ We will hold fast to our Creeds and to our Liturgy for Public Worship, and *then*, without violating principle, we will be all things to all men, if we may by any means save some.”

The Secretary is glad to state that the funds required for the publication of this very interesting Sketch of a very remarkable life and character, have been kindly furnished by the Sunday-school of the Church of the Epiphany, New York City.

To the devout Christian heart, it is a matter of great rejoicing to see the power of Divine Grace strikingly exhibited in the conversion of some notable sinner, and in his after holy walk with God. The more unlikely such a one may have seemed to be the subject of such a change, the more hardened in sin, the more closely sitting in the very inner circle of ignorance, darkness and death—the more striking is the Divine power which raises him. Nothing gives a stronger proof to the Christian of the reality of his faith, and that he is not following cunningly devised fables ; and nothing should be more convincing to unbelievers. When unbelief was rampant in high places in England, in the last century, two men set themselves, by different methods, to prove the truth of the despised Religion. One, Bishop Butler, took his pen in hand to prove by the most rigorous logic its Analogy with the course of this world, and therefore its truth ; while the other, John Wesley, went out into the highways and hedges to show that it had a Divine power to raise the lost, the most ignorant and the most vicious.

Therefore, for the comfort of the believers in our most holy Faith, and for the conviction of unbelievers, we have undertaken to present a sketch of

Shay-day-ence, or The Little Pelican,

once a poor, miserable savage, dwelling in the very shadow of death ; now illuminated by Divine power, a soul beaming with celestial light. A more crucial test of its power can hardly be imagined than to see what the Gospel can make out of a poor Indian who was born a savage, and lived on till old age, steeped in all the vice and ignorance and darkness which that word implies.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following contributions for the month of June, 1876.

ALBANY.			MASSACHUSETTS.		
<i>West Burlington</i> —Christ Ch.....	1 63	1 63	<i>Boston Highlands</i> —Through Dakota League: St. John's, of which from S. S., for Manon Eastburn Scholarship, In Memoriam, Crow Creek, \$60.....	90 34	
CENTRAL NEW YORK.			<i>Southborough</i> —St. Mark's S. S., for St. Mark Scholarship, Cheyenne.....	18 65	108 99
<i>Auburn</i> —St. John's.....	4 61		MICHIGAN.		
<i>Cape Vincent</i> —B. W. A.....	4 07		<i>Detroit</i> —Mariners' Ch.....	1 22	1 22
<i>Jordan</i> —Christ Ch.....	5 00		NEW JERSEY.		
<i>Oswego</i> —Christ Ch.....	10 00		<i>Perth Amboy</i> —St. Peter's, a member, for Scholarship....	60 00	60 00
<i>Owego</i> —St. Paul's.....	12 03		NEW YORK.		
<i>Syracuse</i> —Grace, B. W. A., \$25..	30 00		<i>New York</i> —A part of the money left by S., who was taken from us.....	5 00	
<i>Watertown</i> —Grace, B. W. A.....	6 27		<i>Miss Margaret Torrey</i>	5 00	
Trinity, B. W. A.....	35 00		C. C., for Oneida Mission	100 00	
<i>Waterville</i> —Grace, B. W. A.....	7 79		Through Niobrara League:		
<i>Whitney's Point</i> —Grace, B.W. A.	2 40	117 10	Mrs. Jas. H. Aldrich, \$5;		
CENTRAL PENNSYLVANIA.			Mrs. Sidney Webster toward wagon for Little Pheasant's son, \$3.60;		
<i>Oolumbia</i> —St. Paul's.....	4 60		subscriptions, \$3.76....	17 36	
<i>Scranton</i> —St. Luke's.....	14 60	19 00	<i>Fishkill</i> —Trinity.....	3 88	
CONNECTICUT.			<i>Rye</i> —Christ Ch., Easter offering..	6 50	
Through Fairfield Co. Indian Aid Association; Trinity, Southport, \$100; St. John's, Stamford, \$100; Holy Trinity, Westport, \$10; Christ Ch., Westport, \$5.....	224 00		<i>Sing Sing</i> —St. Paul's, A. R. B....	60	137 24
<i>Huntington</i> —St. Paul's.....	2 00		NORTHERN NEW JERSEY.		
<i>New Haven</i> —Trinity, children of Parish School.....	2 50		Through Woman's Missionary League: Trinity, Bergen Point, \$40; St. Matthew's S. S., for Mary J. Abercrombie Scholarship, \$60; for freight, \$11.73.....	111 73	
Trinity, a member, \$10; Family Mite Box, \$15; for Hobart Ch., Green Bay.....	25 00		<i>Meadham</i> —St. Mark's S. S.....	3 10	
Miss E. P., for Minnehaha's Grave Stone.....	2 00		<i>Orange</i> —St. Mark's.....	161 90	266 73
<i>Stratford</i> —Christ Ch., (of which from C. H. S., \$15).....	51 00	306 50	PENNSYLVANIA.		
DELAWARE.			<i>Philadelphia</i> —Through Indians' Hope Association: St. Matthew's Ch., \$23.66; Ch. Incarnation, \$1; Ch. Atonement, \$2; Mite Box No. 1, \$6; Ch. Saviour, West Philadelphia, \$17.60; Prunette Scholarship, through Mrs. Rumney, half yearly, \$30.....	80 26	
<i>Wilmington</i> —Old Swede's Ch., for Charles Breck Scholarship, St. Paul's School	12 20	12 20	A friend of the Indian, for Spotted Tail Mission	500 00	
EASTON.			A friend of the Indian	500 00	1080 26
<i>Easton</i> —St. Peter's Parish.....	30 62	30 62	RHODE ISLAND.		
JAPAN.			<i>Providence</i> —All Saints' Memorial Ch.....	36 70	36 70
<i>Yedo</i> —Prot. Epis. Mission, Easter offering.....	5 25	5 25	WESTERN MICHIGAN.		
LONG ISLAND.			<i>Elk Rapids</i> —St. Paul's	1 00	
<i>Brooklyn</i> —St. Mary's, Mrs. R. J. Cortis, for freight.....	6 63		<i>Grand Haven</i> —St. John's S. S....	2 25	3 25
St. James', Homer Scholarship, Emmanuel Hall	60 00	65 63	LEGACY.		
MARYLAND.			For Ep. Hare, for Missionary purposes.....	50 00	50 00
<i>Baltimore</i> —Through Indian Aid Association; Grace Ch., Centennial offering, for support of a lady, \$8; add'l, \$5; Auxiliary, \$12; Memorial Ch., Auxiliary, \$3.....	28 00		MISCELLANEOUS.		
St. Peter's, for Wm. Woodward Scholarship, St. Paul's School, \$60; S.S., for Samuel McDonald Richardson Scholarship, Cheyenne, \$60; general, \$80.....	210 00		H. Family Scholarship, St. Paul's School.....	30 00	30 00
<i>Frederick</i> —All Saints', five cent collection.....	17 75				\$2,606 07
<i>Perrymansville</i> —Woman's Auxiliary, for Rev. E. A. Goodnough.....	10 00		Previously acknowledged.....		35,580 03
<i>St. Mary's Co.</i> —All Faith Mission Band.....	8 00	273 75	Total contributions since Oct. 1, 1875.		\$38,186 10

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

AUGUST, 1876.

CAPE MOUNT, LIBERIA, W. A.

[THE attention of our readers is specially called to the article which follows. The subject of it is one of more than ordinary interest in its relations to Missionary work among the natives of Africa. Plans for such work are being matured by the Foreign Committee, a fact noted in our last number. These it is proposed to set forth in the Report of the Committee to the Board of Missions at its next meeting. While our Brethren of the Church of England are entering upon such grand and noble enterprises from the East of Africa, we earnestly hope that our Church will make a beginning at least of a similar work from the West]

ELIGIBLE SPOT FOR A MISSION STATION.

About forty miles northwest of Monrovia, the capital of Liberia, there juts out into the sea a bold promontory, fifteen hundred feet high, known as Cape Mount, or Grand Cape Mount. It is a termination of a mountain range or plateau, which extends far inland, and which forms a pleasant and extensively used highway to the interior.

Bishop Payne, in his Report to the Board of Missions at its session in October, 1870, wrote : " A Mission establishment on the top of this mountain would have all the advantages of elevation that Bohlem Station has eighty miles interior, with the further very great blessing of a constant fresh sea-breeze."

A BEAUTIFUL AND HEALTHY SPOT.

A writer in the *African Repository* thus describes this beautiful and salubrious spot :

"Cape Mount, Liberia, is certainly a most attractive spot. The town,* built on the northern slope of the mountain, reminds one, in general pic-

* Robertsport, the most northerly of the Liberian settlements.—ED. of S. of M.

turesque appearance, of portions of the city of Tunchal, Madeira. The rich tropical vegetation, amid which the small, tidy houses of the settlers are scattered—banana and plantain and orange and plum trees, flowers of brilliant hues, and the lofty and venerable trees that crown the summit—impart a romantic aspect to the scene. From the town the beautiful Cape Mount River can be seen, with its lake-like breadth and calmness of waters, gliding quietly by on the north, while the landscapes around are dotted with beautiful clusters of palm-trees, whose wide-spreading branches are thickly fringed with colonies of innumerable rice-birds. The lively singing of these tiny feathered colonists, with its rich, full gush of joy, blended with the rippling murmur of the noble river, supplies an animation to the settlement which compensates, in a great degree, for the absence of the hum and bustle of a large and stirring population. To the charm of situation and surroundings, Cape Mount adds, according to its settlers, the very important advantage of salubrity. The thermometer in the shade never rises higher than eighty-five degrees Fahrenheit, and the atmosphere is so tempered by refreshing land and sea breezes, as to render the climate always enjoyable and often invigorating. The water is pure, cool and delicious. The river and sea in the neighborhood abound with excellent fish, while the forest teem with a marvelous variety of game, easily and constantly accessible.”

One of the early French travelers to this Coast, Vaillault, I think, said—and if he had not said so it would not be less true—that “if all Africa were like Cape Mount, it would be preferable for residence to Europe.”

AN INTELLIGENT TRIBE.

Upon the slope of the Mount, and in the country adjacent to it, is the Vey tribe, “the most intelligent by far,” said Bishop Payne, “of any on the West Coast. It was this people who, some fifteen years ago, invented a syllabic alphabet. They hold constant intercourse with the Mandingoes, and other tribes far in the interior.” The Rev. J. Leighton Wilson, D.D., visited this tribe and in his *Western Africa: Its History, Condition, and Prospects* (Harper and Brothers), he thus writes :

“The Veyes have recently invented an alphabet for writing their own language, and are enjoying the blessings of a written system, for which they are entirely indebted to their own ingenuity and enterprise. This is undoubtedly one of the most remarkable achievements of this or any other

age, and is itself enough to silence forever the cavils and sneers of those who think so contemptuously of the intellectual endowments of the African race. The characters used in this system are all new, and were invented by the people themselves within the last twenty years. They have continued to labor at it, and have brought it to a state of sufficient perfection for all practical purposes."

NO MISSIONARIES AMONGST THE VEYS.

Dr. Wilson then states that metallic types have been cast in London with which several little books have been printed for the use of the people and he regrets that there are no Christian schools and Christian Missionaries in a field which is so inviting, and which has been opened up in so remarkable a manner. He says the Veyes occupy all the country along the seaboard from Galinas to Cape Mount. It is not known how numerous they are but they probably do not exceed fifty or one hundred thousand. In stature they are about the ordinary height, of slender but graceful figures, with dark complexions, but large and well-formed heads.

CONSTANT INTERCOURSE WITH THE INTERIOR TRIBES.

By means of the highway to the interior from Cape Mount the Veyes hold constant intercourse with the Condoes, Bouzies, Mandingoes, and other influential tribes; and Mr. Anderson, a Liberian explorer, states that the Vey language serves as a medium of communication with several of these interior tribes.

Great indeed are the advantages of Cape Mount for the present headquarters of a Mission to one of the most interesting of African tribes, and subsequently for a base of more extensive operations in the interior, and no wonder that Bishop Payne and others who have visited it strongly advocated its occupation. In the Report already referred to, the Bishop wrote: "For this interesting region I earnestly urge the erection of a new Missionary Jurisdiction, to be called The Missionary Jurisdiction of Cape Mount and Parts Adjacent."

HAITI.

LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, *June 19, 1876.*

REV. AND DEAR BROTHER: The Tenth Annual Session of the Haitian Church Convention closed its labors in this place on Friday last; the

religious services by which it was opened having taken place on Trinity Sunday previous. This Convocation, as you may remember, was organized during the Episcopal visitation of the lamented Bishop Burgess, in 1866. The ten years that have since rolled by have brought us to the *tithe* of our existence as a growing national Church, and as an organic Missionary body.

This fact determined the brethren present to make an effort to signalize this important period in our existence by a thankoffering to Almighty God for having brought us so far along in our development as a Church in the nation ; and it was decided that this thankoffering should take the form of a contribution on our part to the Centennial Fund of the Board of Missions of the Protestant Episcopal Church in the United States, which Church has been the means, in God's hands, of aiding us to reach the point to which, by His grace, we have now attained. Twenty dollars was collected in cash on the spot, and about thirty dollars more pledged. Further collections are to be made to carry the sum, if possible, to one hundred dollars ; which figure I think, from the spirit manifested, is likely to be reached.

Yesterday (the First Sunday after Trinity) the Rev. Messrs. Battiste and Ledan, having produced all the canonical testimonials required in the case, were advanced to the Priesthood, in Holy Trinity Church. The Rev. Messrs. Bauduy, Alexandre, Jones, Benedict and Durant were present, and united with me in the imposition of hands. The Rev. Mr. Salomon had left for home the day previous. The Rev. Mr. Benjamin, I regret to say, was not able to be present at the session just closed. The brethren ordained were admitted to the Diaconate by Bishop Coxe, during his visit here in the fall of 1872.

The exercises of the session, aside from the legislative sittings, consisted of spiritual conferences at 8 A. M. each day, for the edification of the members by engaging in religious exercises, and of popular conferences at 4 P. M. daily, for the instruction of the people by public discourses pronounced by several of the Clerical members in turn. I enclose a copy of the programme of these latter conferences. Our legislative sittings took place daily at 9 A. M., from Monday to Friday. Everything passed off harmoniously, and each of us felt strengthened, by these exercises, in the work of God, the cause of the Church of CHRIST, and the salvation of souls. All felt that it was good to be there, and we have reason to hope and believe that an important testimony has been rendered by our Tenth Annual Session, and that much good will be done in the Name of the Holy Child, JESUS. We ask your prayers that God's blessing may thus crown our labors.

Your Brother in CHRIST.

CHINA.

LETTER FROM REV. E. H. THOMSON.

SHANGHAI, *May 30, 1876.*

MY DEAR DR. DENISON : I have just come in from one of our new stations in the country to the south of us. Our Mission work has to some extent been working northward as far as Kougwan and San Ting-kur-Shaw. It has long been my wish that our work should also embrace the great field to the south of the native city—almost a new field. None of the Protestant Missions, I believe, have stations in that direction. As Dr. Nelson has returned, I will leave the northern work under his charge, with the efficient men, Rev. Messrs. Wong and Hoong Neok, and with the new candidates for the Ministry, to assist in carrying it forward. I have in the city, our work at the west gate, the two Boarding Schools and the day schools in this direction, with the three stations, the Pagoda, and two new ones just opened. I have Mr. Ting, the Deacon, and Mr. Dzung, the Catechist, who teaches half the day in the Boarding School for Boys ; also a young man who was with Mr. Hoong Neok for a time. May the LORD bless our efforts in this direction ; it is a hard field, and two of our stations are in sight of the great Roman Catholic School and educational establishment known as Dye-Kaway, I suppose the largest of its kind in China. It makes us feel that our work is but the day of small things, as we pass their great halls filled with scholars, their great buildings one after another extending for a quarter of a mile. We must appear as a feeble folk in the eyes of the natives.

As I arrived at the village about mid-day, when the schools were having recesses, our room for preaching was nearly filled with healthy looking country children. I gave them a little talk, and then dismissed them as far as it was possible to get rid of them, to have a talk with the older persons. They all listened with good attention, assenting, as I went in my remarks, to any expression of morals that met with their approval. We have the native Catechists, to whom I referred above, living at this point, it being about midway between the other two points. I do hope our work in this region may be blessed, and many may be brought into the fold of CHRIST.

I must close this rather tiny note by acknowledging your kind form of the 1st April.

With my best wishes and prayers, I remain, yours sincerely.

LETTER FROM DR. BUNN, MISSIONARY PHYSICIAN.

WUCHANG, *May 9, 1876.*

DEAR DR. DENISON : I have received your favors of January 15 and March 14. Receipt of former I have before acknowledged through letter of Rev. Mr. Boone.

I thank you very warmly for the expressions of kindness in each of those letters.

We have had a little disturbance at the Dispensary. There was no particular harm done, but it was one of those things which occasionally remind us of what, I think, Mr. Thomson once said, that "we live on the crater of a volcano." As we came off unharmed, and the authorities behaved so handsomely in the matter, we did not think it best to report it to our Consul, except unofficially; but it having attained publicity through a Shanghai paper, the Consul addressed me on the subject, and I replied in a letter, of which I send you a copy. [Given below.] There has been no trouble since. The attendance of patients is very good. I attended about eight hundred last month, and the little Hospital is full. We now have regular daily prayers at the new Hospital.

We are well, excepting Mrs. Hoyt, who is still rather feeble, and *except all* the children, who have whooping cough.

Mrs. Bunn desires to be kindly remembered by you.

I am, dear Doctor, with much love,

Ever yours.

DR. BUNN'S LETTER OF MAY 9, 1876, TO R. M. JOHNSON, ESQ., UNITED STATES CONSUL, HANKOW.

WUCHANG, May 8, 1876.

SIR: In compliance with your request, I send you an account of the disturbance at our Chapel and Dispensary, on the afternoon of April 14.

The Chapel is situated on the Fu-kai, one of the principal streets of this city, and the Dispensary behind the Chapel. In the latter place a considerable number of patients and others, were listening to a native preacher, the foreign Clergyman having not yet come, and I was, with my native assistants, examining and perscribing for patients in the Dispensary, when suddenly a commotion arose in the Chapel, and soon two women rushed into my room. They were followed by a crowd of men who filled the room and the yard, while the Chapel was quickly refilled with a noisy throng. The women appeared to be in great trouble, were shrieking that two children, one belonging to each of them, were missing, and throwing themselves at my feet they begged me to give them their children. I assured them that I knew nothing of them, and permitted them to search the premises. They searched the rooms, shelves, bottles, roof and yard, but were not satisfied, and the noise seemed to increase. As there were still patients to be seen, I kept along with my work, and was not interfered with except by the annoyances of the women and the jostling of the crowd. Half an hour later I sent a messenger for Rev. Mr. Boone, and some of the attendants went also for Messrs. Judd and Brompton, and for a constable. They came promptly, and about the same time a mandarin, a *very yuen*. At that time the women had

disappeared, but the excitement in the Chapel was great, and the opinion was expressed that we had secreted the children, probably for the purpose of removing their eyes. It is believed that here, as in other parts of China, the opinion that foreigners use the eyes of Chinese children to make medicine, and perhaps to extract silver from Chinese lead, is generally held. Some threats of vengeance were made, and one man was conspicuously violent, but I do not think the mass of the people were badly disposed. Indeed the patients did not cease coming to me, though a good deal hindered by the crowd. The foreign gentleman, assisted by the officers, who did their duty faithfully, soon succeeded in moderating the excitement, which subsided still more when a report that the missing children had been found began to prevail. When, finally, we went away, the premises had been cleared of Chinese, though there was still a crowd of perhaps five hundred in the street. They gave us but little annoyance as we passed home.

The affair was reported, though not by our advice, to the *Shien*. That official politely sent us his card, and some copies of a proclamation he had issued. The proclamation states that the object of our institution is only to do good, and that all persons should beware of disturbing us. That in case any trouble arose the movers in it would be punished. The proclamation bears the seal of the *Shieno yamen*. I will try to send you a copy of it. The authorities also sent a man about the streets to beat a gong and proclaim that the children were found.

I should not have troubled the Consulate with this case had you not requested it. It is true the affair might have been serious had any mistake in our conduct fired the crowd, or a courageous and unprincipled leader worked upon their prejudices. It terminated, however, without serious damage to any one.

I think on the whole the Chinese people and officials behaved very well. There is no reason to doubt that the woman really feared we had their children, and the crowd's somewhat demonstrative sympathy with them is the natural result of their belief in the silly stories about foreigners. The Mayor and his assistants did better than we could have expected, and we are abundantly thankful for the result.

It may be mentioned that the city and surrounding country have been of late rife with rumors of war and insurrection, in which the always dreaded rebels and foreigners have been made to figure. The cause of these seems to have been the quartering of a larger number of soldiers than usual around the city, and the arrival of a fleet of gun boats with arms and ammunition for the army. These things may have had an influence in bringing about the excitement at the Chapel.

No further difficulty has occurred or is apprehended.

I have the honor to be, Sir,

Obediently yours.

JAPAN.

LETTER FROM MISS E. G. EDDY.

AMERICAN EPISCOPAL MISSION, OSAKA, *May 4, 1876.*

REV. DR. DENISON—DEAR SIR: Yours of March 17 I received a week or so ago, and should have had mine to you ready for the ship which is expected in to-day, but I neglected it for the by and by, which has almost dwindled to the last minute. I had not received the communication containing the news of Dr. Duane's death until some days after mine to him was sent, and then it came upon a morning when I was very happy in anticipations of "news from home."

I opened the "Bible House" letter first, and was grieved in learning its contents, and sat thinking of the double sorrows that had come to his home, not dreaming that my own too, had been saddened by the death of an only brother, who with father and sister, were numbered with those at home but a short time ago. Yet I feel that God is over all, and so trusting, wait.

I am glad if my letters help you in any way, and am only sorry that they are not of more interest.

I think I know what you would like, and some day perhaps when I can write understandingly will do so, and hope to send you rays of light, to cheer you, from out my darkness. From Mr. Quinby or Mr. Morris you doubtless hear of other work, the Christmas and Easter Festivals and churchly matters generally.

Thanking you for the kindness, I am, respectfully.

AFRICA.

REPORT OF THE REV. S. D. FERGUSON.

CAPE PALMAS, LIBERIA, WEST AFRICA,
May 10, 1876.

To the Sec'y and Gen'l Ag't For. Com., 23 Bible House, New York:

REV. AND DEAR BROTHER: I have just returned from a visit to Sinoe and Bassa, of which I beg to send you a

REPORT.

On Tuesday, March 21, I embarked on board the Government schooner "Emmy," which was then conveying the soldiers that had been left to garrison this place during the war to their homes.

On the following Saturday I was landed at Sinoe. A consultation was immediately held with Mr. Neyle, the Catechist, and Mr. Monger, the Lay Reader. They reported the chapel in a very dilapidated condition; so much so that it was not safe to hold Services in it. We succeeded in borrowing the Congregationalist's place of worship, where I

held Services regularly during the four weeks of my sojourn there. It was quite a treat to the little flock to worship again (no Service had been held for many months) according to the form of the Church to which they adhere most tenaciously, notwithstanding the many discouragements that have surrounded them.

I preached and lectured seventeen times, administered the Sacrament of the Lord's Supper twice, baptized six children, and admitted four persons to the Holy Communion. The Services were well attended, especially during Passion Week and on Easter. There are twenty-two communicants on the roll, of whom seven have not as yet been confirmed. There never was a more favorable time for the growth of the Church in this county than at the present. It is very much to be regretted that there is no Missionary to dwell there and give the work his sole attention; and more so that there is not a suitable place of worship. The little chapel is so much decayed that it will not be of much more service. I suggested that it should be temporarily repaired, so that Services might be held in it until a new edifice can be erected. Accordingly, in Easter week the male members of the congregation met together and commenced the work, each one contributing some portion of the material that was needed. Since my return home I hear that they finished it and held Service there on the following Sunday. The Vestry, by my suggestion, have decided to commence at once to collect funds for a new edifice. An estimate was made for one 32 x 20, to cost \$1,200. They pledge themselves to raise \$400 of this amount at home; which, if they can do, will be well for them, so few and poor are they. Thus trying to help themselves, I hope they will be encouraged by assistance from abroad.

I have appointed Mr. George A. Dunbar, a very energetic communicant, and who was educated in our Mission, to assist Mr. James G. Monger as Lay Reader. The latter has been officiating in that capacity for several years, and is a Candidate for Holy Orders.

My visit was brought to a close on the 22d of April. It was so highly appreciated by the people generally that I feel much encouraged, and shall be glad when the time comes for me to return. May the seed sown be watered with the dews of heavenly grace, and spring up and bear abundant fruit to God's glory.

On Monday, April 24, I arrived at Bassa. Met the Rev. Mr. Montgomery at his post. He is laboring most earnestly for the advancement of the cause, but cannot accomplish much while deprived of a church edifice. The Church never owned a place of worship in this county. A foundation has been laid, and 100,000 bricks made from donations collected at home; but the funds are exhausted and the work has ceased. Were it not for this drawback I have good reason to believe the Church would grow and flourish; for several of the prominent citizens, hitherto of a different persuasion, speak in very favorable terms of her.

On Sunday, April 30, two interesting Services were held. In the morning the Rev. Mr. Doldron from Monrovia, who is on a visit to recruit his health, preached, and I administered the Sacrament of the Lord's Supper. In the afternoon I preached. There were full congregations at both Services. The hired room which is used for worship, has nothing of a church-like appearance ; nothing to remind one that he is in the House of God ; but it is the best that can be done at present. Still the labor spent there may be accepted and blessed by Heaven to the salvation of souls, as much so as in a magnificent temple. May God grant it.

On Thursday, May 4, I embarked on board the English mail steamer for home. On the morning of the following day the ship started; and on Saturday Cape Palmas was reached—six weeks from the day of my departure. Services had been regularly held at St. Mark's during my absence, by Mr. Jas. J. Neal, one of our communicants, whom I appointed to officiate as a Lay Reader.

Respectfully submitted.

LETTER FROM S. W. SETON, NATIVE PRESBYTER.

HOFFMAN STATION, CAPE PALMAS, LIBERIA, *March 25, 1876.*

REV. AND DEAR BROTHER : I am glad and thankful to inform you that on this day (Saturday, Annunciation of V. M.) we have delightfully enjoyed the Service of this Saint's day, in St. James' Church (although the church was very badly injured by the bombardment).

The Service being ended, and while returning home, I had the occasion of visiting Wede Sabade, a sick heathen woman who professed faith in CHRIST and desired to be baptized ; and since I perceived that she was not very far from the next world, I hesitated not to comply with her wishes, and immediately baptized her. This seems to be a hasty course ; but one will forthwith change his view if he knows that this woman was the wife of "Jama Nymle," one of the Christian villagers at Fishtown during the time of the Rev. Mr. Perkins, in 1849, some twenty-seven years since. During this long period she has been hearing the Gospel of Salvation, but has been deferring her decision to come on the Lord's side until this morning. On 27th inst. she became speechless and remained so until the 28th, when she breathed her last, and was buried on the following day from St. James' Church, where we had a large number of her heathen relatives present, and had occasion to address ourselves to them on the necessity of preparation for death and eternity. They seemed to be deeply and favorably impressed.

Sunday the 26th.—I rejoice to say that the good Lord has been pleased to manifest His goodness at this time, when we have just passed through the storms and troubles of the late war. Two Gōdebo young men, each of whom being about twenty-five years of age, have been baptized by me

in St. James' Church this morning. They have been candidates for Baptism for a month. One of them, on account of his implicit faith in God, was named "Abraham" at his Baptism, and the other, who is a fruit of our vernacular school, was called "John G. Auer," after our late venerable Bishop, who advocated for and took a great delight in our vernacular schools.

April 2nd, Fifth Sunday in Lent.—We had the Communion this morning, and in the afternoon I baptized one infant boy of Mr. James Boyd, our Catechist at Gidiataabo Station, and another child of Mr. Richard Killen, of Rocktown Station. Although the last week in the month is the usual time of our Baptism, yet this was done to accommodate the Catechists above mentioned, who reside far distant from us and were expecting to leave here for their respective homes this week.

Thus we feel encouraged that the presence of the LORD is still with us for the purpose of prospering our feeble efforts for His glory and for the salvation of immortal souls. I am also glad to mention that on the 31st of March last we had here, at Hoffman Station, a thanksgiving day in acknowledgement of the Divine protection over us during the late war. A collection was taken up on the occasion which was appropriated for the repairs of the church.

May the LORD GOD ALMIGHTY still be with us and cheer us in the conversion of many sons and daughters of Africa, until "Ethiopia shall have actually stretched out her hands unto God."

With Christian regards,

Yours sincerely in CHRIST.

TWO MISSIONARY HERESIES.

IN an address at the last Annual Meeting of the English Church Missionary Society, the Bishop of Gloucester and Bristol referred as follows to two serious Missionary heresies :

"Civilize first and Christianize afterwards." How often do we hear this heresy put forward—sometimes with simple and good intentions, and with a belief—an innocent belief—that in the natural order of things it must be so ; sometimes, I fear, with other and very different motives. But, I ask, can we here tolerate any such sentiment ? What ! is CHRIST, our Master and King, to wait until the merchantman has made the way before him ? Oh, no, my friends ; "Civilize first and Christianize afterwards" is one of those expressions in regard to Missionary labor which we shall all—and especially in these times when we hear it produced in so many different ways—utterly and distinctly disavow. It is quite right that the Christian Missionary should likewise be himself the pioneer of civilization. Let civilization go forward with Christianity—blessed by

Christianity—but never let the one—civilization—be placed before the other. I may here say that we are acting on the principle I have mentioned. Our Missionaries are now recognizing that their duty is first of all to preach CHRIST crucified, and then, also, to do everything that God the HOLY GHOST puts into their souls in the way of raising the heathen people among whom they labor. Both must go together ; but Christianizing and Christianity ever, ever first. The second heresy—as I may venture, at any rate, in this audience, to call it—in regard to Missionary labor, and against which the noble sentence I have read to you is a distinct protest, may be thus briefly formulated : “Teach those with whom you have to deal by showing them that Christianity is somewhat better than the religion that the people you are speaking to may profess.” This is a more deadly heresy, my dear friends, than the one I have just alluded to ; for what is it but putting in competition with other religions the one true and only religion—the belief in our LORD and Master ? And here I would say, Let no one think that I am, as it were, fighting shadows. Have we not heard, not so very long ago, lectures in time-honored edifices pointing in this direction ? Have we not seen Christianity often placed on a kind of level very little above that of other religions, and are we not told that the way in which our Missionaries may most successfully work is to acquire a full knowledge of the ancient religions and, in fact, to show how Christianity is a kind of improvement upon them ? Now, my friends, God forbid that our Missionaries should ever act in such a spirit as this ! Good it is, God knoweth, and useful is it to study, especially in some of the more cultivated nations, the forms of ancient faith. I will say at once, in regard even of my poor self and my own poor thoughts on this subject, that some of the most fruitful hours of my passing life have been spent in reading, with a kind of wonder and of awe, some of the ancient hymns, say, in a work now hoar with the rime of forty centuries—the *Rig-Veda*—a book of Brahmanic praise. I make no pretence, but through the medium of translations I have read, and wondered as I read, the marvellous ethics of some of the great Buddhist treatises—say such an old one as *The Pathway of Virtue*. I have read and I have wondered, and I have felt that God has never left Himself without a witness in the human heart ; nay, I have read, too, and that not without profit, some of those wondrous hymns and invocations which the reader will find in that strange, strange book of religion, the *Zend-Avesta* of the now-dying-out Parsees. I feel too much sympathy to denounce such studies as those, but I do earnestly protest against that mode of reasoning and thinking in regard to Missionary matters which places our own religion in any degree of comparison or relation to others. My dear friends, let the Missionary acquire that knowledge, for I believe it will be good and useful to him ; but let him know that the knowledge for which he has to work in the hearts of those to whom he speaks is one only—it is CHRIST crucified.

What he has to preach is that to which every human heart will listen—every human heart—redemption. Redemption is that which the Missionary must bear—redemption through CHRIST crucified is his message, and this message he must preach as though it were different in degree, in kind, in everything, from every other message that the world has yet received.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

✓ Checks, Drafts and Money Orders should always be made payable to the order of **JAMES M. BROWN, TREASURER**, and sent to him, *23 Bible House, New York.*

✓ All Money Orders should be drawn **NOT** on New York, but on **STATION D, NEW YORK.**

✓ Remittances in Bank Notes are not safe unless Sent in **REGISTERED Letters.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from June 10 to July 10, 1876.

ALBANY.

<i>Albany</i> —St. Peter's, for Mexico..	77	18	
<i>Troy</i> —Christ Ch., for China	5	00	
Ascension S. S.....	25	00	107 18

CALIFORNIA.

<i>San Francisco</i> —Grace, of which S. S., for Miss Nelson, Shang I, \$25; Mr. Gibbs, for Dr. Nelson's travelling expenses, \$200	225	00	
St. Luke's, for Dr. Nelson's traveling expenses, of which S. S. \$2.90	68	00	293 00

CENTRAL NEW YORK.

<i>Binghamton</i> —A. J. E.....	10	00	
* <i>Elmira</i> —Trinity	160	00	
<i>Syracuse</i> —St. Paul's, Branch Woman's Auxiliary, "Yan Yung" Scholarship, Mrs. Thomson's School, Shanghai.....	40	00	210 00
† <i>Watertown</i> —Grace, B. W. A. Trinity, B. W. A. St. Paul's, B. W. A.			
† <i>Oape Vincent</i> —B. W. A.			

CENTRAL PENNSYLVANIA.

<i>Chickies</i> — Mrs. Haldeman, for Mrs. Hooker's Home in Mexico	10	00	
<i>Lancaster</i> —Miss H. K. B., Boxes, for Africa.....	12	43	
<i>Reading</i> —Christ Cathedral, for Mexico.....	190	00	
<i>Wellsboro</i> —St. Paul's Boxes.....	5	88	
<i>Wilkesbarre</i> —St. Stephen's.....	350	00	568 31

CONNECTICUT.

<i>Hartford</i> —S. & K. note, interest, Rents	116	67	
<i>Huntington</i> —St. Paul's.....	2	00	
<i>New London</i> —St. James'.....	94	65	234 32

DELAWARE.

<i>Christiana Hundred</i> —Christ Ch., of which five cent coll., for education of Chinese girl, Bridgman Mem. School, Shanghai, \$45.60.	100	60	100 00
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EASTON.

<i>Talbot Co.</i> —All Saints', for Mexico.....	5	10	5 10
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FOND DU LAC.

<i>Oshkosh</i> —Rev. F. Moore, for Mexico.....	1	00	1 00
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GEORGIA.

<i>Savannah</i> —Christ Ch., Box 11820, for Africa	13	00	13 00
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* The amount credited to Grace Ch., Elmira, in the July No. for 1875, should have been credited to this Parish; and the amount credited to this Parish in the last Annual Table, should have been \$151.42, instead of \$65.60. In same Table Grace Ch., Elmira, should have received credit for \$49.61, instead of for \$135.53.

† The characters, "B. W. A.," in the July No., are explained to mean, "Branch of Woman's Auxiliary."

ILLINOIS.

Chicago—R. P. C.....	5 00	
Peotone—"Anonymous".....	2 00	
Rock Island—Trinity.....	8 00	15 00

IOWA.

Decorah—Grace.....	1 00	
Des Moines—St. Paul's, Woman's Association, for "Reed" Scholarship, Orphan Asylum, Cape Palmas, Africa.....	18 75	
J. M. F., Boxes.....	3 30	
Lyons—Grace.....	3 00	26 05

KANSAS.

Lawrence—Trinity S. S.....	3 35	3 35
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KENTUCKY.

Louisville—Christ Ch., for Mexico.....	24 10	24 10
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LONG ISLAND.

Flatbush—St. Paul's.....	6 25	
Jamaica—Grace, of which C. K., \$10; Boxes, \$9.99.....	19 09	25 34

MARYLAND.

Anne Arundel Co., Hooversville—Trinity, for Mexico.....	12 95	
Baltimore Co., Baltimore—Emmanuel S. S., First Female Bible Class.....	16 00	
Baltimore—St. Barnabas.....	3 29	
St. Peter's, Ladies' Foreign Missionary Society, for "Bessie Grammer" and "Jane Barry" Scholarships, Cape Palmas Orphan Asylum, to Jan., 1876, \$75; for "John Henshaw," "George Cummins," "Wm. Woodward," "Benj. Davis," and "Julius Grammer" Scholarships in Miss Fay's School, to Jan., 1876, \$100.....	175 00	
Towsontown—Trinity.....	100 00	
Dist. Columbia, Washington—Box 2146.....	1 00	
A friend.....	5 00	
A friend, for Mexico.....	50 00	
Incarnation, for Mexico.....	23 63	
Georgetown—Christ Ch., for Mexico.....	57 50	
Frederick Co., Frederick—All Saints', of which S. S., for "Augustus Hare" Scholarship in Miss Baldwin's School, Joppa, \$25; five cent coll., \$41.....	66 00	
Harford Co., Emmerton—S. T., for Mexico.....	1 00	
Prince George's Co., Bladensburg—St. Matthew's, for Mexico.....	7 25	512 62

MASSACHUSETTS.

Boston—St. Paul's, for Africa.....	5 00	
For Mexico, \$2. \$5. \$5.....	12 00	
Highlands—St. John's.....	31 18	
Cambridge—Branch Woman's Auxiliary.....	79 00	127 18

MINNESOTA.

Red Wing—L. B. McKennan, Jr., for Mexico.....	5 00	
Wabasha—Grace, add'l.....	1 00	
White Earth—From Employés and English speaking Half-Breeds, Sunday Evening Service.....	3 76	9 76

NEW JERSEY.

Crosswicks—Grace.....	2 50	
Freehold—J. S. V., for "Ryall" Scholarship in Miss Fay's Boy's School, China.....	20 00	22 50

NEW YORK.

City Island—Grace, Boxes.....	2 57	
Garrisons—St. Philip's in the Highlands, five cent collection.....	5 00	
Monroe—Grace, Woman's Auxiliary, F. M. F., for Insurance Rev. Mr. Quinby.....	5 00	
New York—All Angels', for Mexico.....	2 06	
Holy Apostles, Woman's Miss'y Ass'n, Mr. John Smith, for China.....	25 00	
St. John's School, Box, for Bp. Auer Memorial Scholarship, Girl's Sch'l, Cape Palmas.....	23 77	
St. Thomas', Ladies' Miss'y Society, of which for Mexico \$1.25; towards Miss Nelson's salary, \$87.50.....	88 75	
Aldy, F. M. F., salaries, for a lady teacher for Yedo.....	50 00	
Rev. J. Liggins, Centennial offering.....	5 00	
Rye—Christ Ch., Woman's Miss'y Association, F. M. F., of which for "Hope" Scholarship, Miss Fay's School, Shanghai, China, \$40; for Mexico, \$122.....	162 00	
Sing Sing—St. Paul's, A member, Centennial offering.....	1 00	
Spring Valley—St. Paul's Chapel.....	2 00	
Westchester—St. Peter's, Woman's Auxiliary, for Miss Eddy's School.....	117 00	489 16

NORTHERN NEW JERSEY.

Dover—St. John's.....	4 00	
Jersey City—St. Matthew's, Box 6090.....	1 49	
Newark—Trinity.....	33 42	38 91

NORTH CAROLINA.

Raleigh—St. Mary's School, for Scholarship in Girls' School, Shanghai, China.....	20 00	20 00
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OHIO.

Bellaire—Trinity, S. S., for Africa.....	5 20	
Gambier—Bp. Bedell and wife, Centennial offering.....	100 00	
Painesville—Lake Erie Seminary, Episcopal Miss'y Society, for F. M. F., salaries.....	2 70	

St. James, part of collection taken at Convention of Diocese.....	9 40	
London—Mission S. S.....	60	
Wooster—St. James', A member of S. S.,.....	1 00	
Woman's Auxiliary Association of Diocese of Ohio, F.M.F. (widows).....	18 00	136 90

PENNSYLVANIA.

Doylestown—St. Paul's.....	9 08	
B., for Mexico.....	10 00	
Honeybrook—St. Mark's.....	5 00	
Philadelphia—Advent, Boxes... ..	29 59	
All Saints'.....	40 61	
Christ Ch. S. S., for Africa.....	25 61	
Epiphany, Miss McPartland.....	11 50	
Epiphany, Mrs. Pritchett's S. S. Class, for Mexico..	50 00	
Episcopal Hospital Mission, Bp. Bowman Class, for Mexico.....	5 00	
Holy Trinity, Collection at Meeting for Mexico.....	277 43	
St. Luke's, for Mexico.....	206 25	
Trinity (Oxford).....	800 00	
Rev. E. Y. Buchanan, D.D., for Mexico.....	12 00	
Rev. Isaac Martin, for Mexico.....	5 00	
Miss C. M. Bohlen.....	250 00	
Mrs. John Bohlen.....	100 00	
Mrs. Mary L. Stewart.....	75 00	
John T. Lewis.....	50 00	
Miss H. S. Biddle.....	25 00	
Miss O. C. Biddle.....	25 00	
Mrs. G. Foote.....	25 00	
Upper Providence—St. Paul's Mem. S. S., for Africa..	6 06	
West Chester—Holy Trinity, Woman's Asso'n, for Africa.	45 00	
West Vincent—St. Andrews.....	3 00	2091 13

PITTSBURGH.

Allegheny—Christ Ch.....	25 00	
Butler—St. Peter's, Box 11712....	2 56	
Greenburg—Christ Ch.....	13 00	40 50

RHODE ISLAND.

Newport—Trinity.....	46 53	
Pontiac—All Saints' Chapel.....	5 00	51 53

SOUTH CAROLINA.

Beaufort—St. Helena Parish, C. B. M., for Rangoon, India.	3 00	
Greenville—For Mexico.....	50	
Pendleton—St. Paul's M. Box 7445.....	1 00	
St. Thomas and St. Dennis—M. Box 6957.....	4 65	9 15

SOUTHERN OHIO.

Cincinnati—Atonement, for Mexico.....	40 40	
Christ Church, Young Ladies' Bible Class, for "Josephine Foster" Scholarship, Bridgman Mem. School, Shanghai.	13 75	
Portsmouth—All Saints', five ct. collection.....	19 50	73 65

TENNESSEE.

Brownsville—Zion, A member...	4 00	4 00
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VIRGINIA.

Dinwiddie Co., Petersburg—St. Paul's, for Mexico.....	42 10	
Fairfax Co.—Missionary Society of Inquiry of Theological Seminary of Va., of which for Theological Seminary Scholarship in Hoffman Institute, \$37.50; for Theological Seminary Scholarship, China, \$7.50	132 34	
Alexandria—Anon., for Mexico.....	1 00	
Henrico Co., Richmond—Bishop Whittle.....	25 00	
Anon., for Mexico.....	2 00	
Jefferson Co., Middleway—Grace S. S., for "Smithfield" Scholarship, Miss Baldwin's School, Joppa....	25 00	
Mecklenburg Co.—St. James, St. Luke's and St. Timothy's, for Mexico.....	13 20	
Rappahannock Co.—A lady.....	3 00	243 64

WESTERN NEW YORK.

Niagara Falls—St. Peter's, Boxes, Woman's Auxiliary.....	12 08	
Rochester—Trinity S. S., for Mexico.....	2 00	14 08

MISCELLANEOUS.

U. S. Coupons, acc't, Bohlen Fund, \$87.35; Trinity Church Fund, \$168.37; Keith Fund, \$336.75.....	572 47	
Italy, Rome—St. Paul's.....	16 00	588 47

LEGACIES.

Vt., Guilford—Part of Bequest of Mrs. A. A. Brown.....	100 00	
R.I., Providence—Estate of Robt. H. Ives.....	6000 00	
New York—Estate of Mrs. P. Bedford, for Greek Mission.	120 00	6220 00

Total Receipts.....	\$12,319 58	
Amount previously acknowledged...	\$60,340 11	
Total receipts since Oct. 1, 1875...	\$81,659 69	

FOREIGN STATIONS.

WESTERN AFRICA.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	Cape Palmas.
Rev. Samuel W. Seton (Native).....	Hoffman Station.
Rev. R. H. Gibson (Liberian).....	Gravay.
Rev. Edward Davis.....	Cavalla.
Rev. M. P. Valentine (Native).....	Cavalla.
Rev. Wm. Allen Fair.....	Cape Palmas.
Mrs. Edward Davis.....	Cavalla.
Miss Mary E. Savery.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts.....	"
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. Ann Toomey (").....	Orphan Asylum.
Samuel Boyd (Native) Teacher.....	Fishtown.
Alonzo Potter " ".....	Hoffman Station.
John Farr " ".....	Half-Gravay.
B. B. Wiener " ".....	Berebe.
Richard Killen " ".....	Rockbrook.
O. E. Shannon " ".....	Kablu.
James Boyd " ".....	Gideyatabo.
John B. Morris " ".....	Berebe.
E. W. Appleton " ".....	Cavalla.

Sinco District.

Josiah Neyle (Liberian), Catechist.....	Sinco.
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Bassa District.

Rev. L. L. Montgomery (Liberian).....	Bassa.
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Monrovia District.

Rev. G. W. Gibson (Liberian).....	Monrovia.
Rev. A. F. Russell { " }.....	Clay Ashland.
Rev. N. T. Doldron { " }.....	Veytown.
Rev. J. W. Blackledge { " }.....	Clay Ashland.
Rev. T. H. Eddy, M.D.	Monrovia.
Edward Hunte (Liberian), Teacher.....	Quay's Town.
Mrs. Eddy.....	Monrovia.

: CHINA.

Rev. Robert Nelson, D.D.	Shanghai.
Rev. Elliot H. Thomson.....	"
Rev. Samuel I. J. Schereschewsky, D.D.	"
Rev. Augustus C. Hoehling.....	Hankow.
Rev. S. R. J. Hoyt.....	Wuchang.

Rev. W. J. Boone.....	Wuchang.
Rev. Kong Chai Wong.....	Shanghai.
Rev. Yung Klung Yen, M.A.	Hankow.
Rev. Hoong Neok Woo.....	Shanghai.
Rev. Kia Sung Ting.....	"
A. C. Bunn, M. D., Missionary Physician....	Wuchang.
Mr. Soong-Lieu Dzung.....	Shanghai.
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Miss Lydia M. Fay.....	"
Miss Mary C. Nelson.....	"
Miss Henrietta F. Harris.....	"
Mrs. S. I. J. Schereschewsky.....	"
Mrs. Hoehling.....	Hankow.
Mrs. Hoyt.....	Wuchang.
Mrs. Bunn.....	"

JAPAN.

RT. REV. C. M. WILLIAMS, D.D., Miss'y Bp.....	Yedo.
Rev. A. R. Morris.....	Osaka.
Rev. J. Hamilton Quinby.....	"
Rev. William B. Cooper.....	Yedo.
Rev. Clement T. Blanchet.....	"
Henry Laning, M. D., Missionary Physician....	Osaka.
Miss Ellen G. Eddy.....	"

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....	Athens.
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PALESTINE.

Miss Mary B. Baldwin, with three teachers.....	Joppa.
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HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:

RT. REV. J. THEODORE HOLLY, D.D.	Fort-au-Prince.
Rev. St. Louis Baudry.....	"
Rev. Julien Alexandre.....	Buteau.
Rev. Pierre E. Jones.....	Jeremie.
Rev. Charles E. Benedict.....	Cayes.
Rev. John Elisee Salomon.....	Anse a Veau.
Rev. Pierre Louis Benjamin.....	Gonaives.
Rev. Louis Duplessis Ledan.....	Torbeck.
Rev. Alexander Battiste.....	Port-au-Prince.

Committee for Foreign Missions.

RT. REV. HORATIO POTTER, D.D., LL.D., Chairman.

REV. JOHN COTTON SMITH, D.D.
REV. H. DYER, D.D.
REV. BENJ. I. HAIGHT, D.D., LL.D.
REV. CHAS. H. HALL, D.D.

REV. FRED'K S. WINSTON, Esq.
LEWIS CURTIS, Esq.

STEWART BROWN, Esq.
LEMUEL COFFIN, Esq.
JAMES M. BROWN, Esq.,

Rev. Secretary and General Agent, 23 Bible House, New York.
 Rev. S. D. DENISON, D.D., Honorary Secretary, 23 Bible House, New York.
 JAMES M. BROWN, Esq., Treasurer, 23 Bible House, New York.

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof, - - - - -	5 cts.
Newspapers, each, - - - - -	2 cts.
JOPPA.—Letters, each half ounce or fraction thereof, - - - - -	5 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof, - - - - -	5 cts.
Newspapers each, - - - - -	2 cts.
BOOK PACKETS, each four ounces or fraction thereof, - - - - -	2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof, - - - - -	5 cts.
Newspapers, each, - - - - -	4 cts.
BOOK PACKETS, each four ounce or fraction thereof, - - - - -	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms. - - - - -	
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof, - - - - -	15 cts.
Newspapers, each, - - - - -	4 cts.
By Sailing Vessels (occasionally), - - - - -	10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartons of ten each (by Express).

Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

AUGUST, 1876.

*** All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

“ACT, NOT AGITATE.”

THIS is the motto given by the Pope of Rome to his followers. It is sound advice for others, and especially for Christian workers in the South. Suppose a farmer sent his sons and hired men into a great field to work. The season is pressing and they must lose no time. But unfortunately there is an old dispute about last year's crop. Some of the party affirm, “It was a bad crop—the seed was bad—the cultivation bad. It was in fact a miserable and guilty failure.” The other party resent it. “It was no such thing—the crop was the best ever raised, and if you had not interfered, would have been no failure. We will have nothing to do with you, nor any one else, that casts such a slander on our work.” The farmer comes along and says to them, “Men, go to work, stop your quarrel about the past. Your duty is to the present. Secure this crop. While you are disputing, the field is growing up to weeds, the seed time is passing, and your guilty neglect will bring us to ruin.”

Is not this the case in the South? The questions of the past are very exciting, and it is very easy to prove over and over again that slavery was

wrong or that slavery was right, and to spend a great deal of time at it in the pulpit and press and church courts. But God has settled the question practically. Slavery is dead and ought to be buried. New problems are pressing upon us. Millions of American citizens cannot read or write their own names, and millions of children are growing up in ignorance. On every hand the duty is urgent for Christian men and women to work with all their might for CHRIST and the souls of men. What the South needs is Gospel *work*. Enlarge this work; send out men of Christlike zeal and spirit. Make our schools what you think they should be, in raising up workers of Missionary character and spirit. Let us do our work wherever the Master clearly calls, minding our own business, standing by our own principles, in faith working by love.—*Selected*.

PHILLIS WHEATLEY.

BY WILLIAM WELLS BROWN, M. D.

IN the year 1761, when Boston had her slave market, and the descendants of the Pilgrims appeared to be the most pious and God-fearing people in the world, Mrs. John Wheatley went into the market one day for the purpose of selecting and purchasing a girl for her own use. Among the group of children just imported from the African coast, was a delicately-built, rather good-looking child of seven or eight years, apparently suffering from the recent sea voyage and change of climate. Mrs. Wheatley's heart was touched at the interesting countenance and humble modesty of the little stranger. The lady bought the child and she was named Phillis. Struck with the slave's uncommon brightness, the mistress determined to teach her to read, which she did with no difficulty. The child soon mastered the English language, with which she was totally unacquainted when she landed upon the American shores.

Her school lessons were perfect, and she drank in the Scriptural teaching as if by intuition. At the age of twelve she could write letters and keep up a correspondence that would have done honor to one double her years. Mrs. Wheatley, seeing her superior genius, no longer regarded Phillis as a servant, but took her as a companion. It was not surprising that the slave-girl should be an object of attraction, astonishment and attention with the refined and highly cultivated society that weekly assembled in the drawing-room of the Wheatleys.

As Phillis grew up to womanhood, her progress and attainments kept pace with the promise of her earlier years. She drew around her the best educated of the white ladies, and attracted the attention and notice of the literary characters of Boston, who supplied her with books and encouraged the ripening of her intellectual powers. She studied the Latin tongue and translated one of Ovid's tales, which was no sooner in print in America than it was re-published in London, with elegant commendations from the Reviews.

In 1773, a small volume of her poems, containing thirty-nine pieces, was published in London and dedicated to the Countess of Huntingdon. The genuineness of this work was established in the first page of the volume, by a document signed by the Governor of Massachusetts, the Lieut.-Governor, her master, and fifteen of the most respectable and influential citizens of Boston who were acquainted with her talents and the circumstances of her life. Her constitution being naturally fragile, she was advised by her physician to take a sea voyage, as the means of restoring her declining health.

Phillis was emancipated by her master at the age of twenty-one years and sailed for England. On her arrival she was well received and admired; and it was at that time that her poems were collected and published in a volume, with a portrait and memoir of the authoress. Phillis returned to America and married Dr. Peters, a man of her own color, and of considerable talents. Her health began rapidly to decline, and she died at an early age.

Fortunately rescued from the fate that awaits the victims of the slave trade, this injured daughter of Africa had an opportunity of developing the genius that God had given her, and of showing to the world the great wrong done to her race. Although her writings are not free from imperfections of style and sentiment, her verses are full of philosophy, beauty and sublimity. She was easy, forcible and eloquent in language, and needed but health and a few more years of experience to have made her a poet of greater note.

ASHEVILLE, N. C.

REV. S. V. BERRY.

I AM glad to inform you that I am now comfortably domiciled in the new Mission House. Our Missionary work here is progressing at a moderate rate. The number of scholars at present attached to our Mission School is, boys 62, girls 69; making an aggregate of 131. The whole number registered since I took charge of the school, November, 1872, has been, boys 116, girls 120; making a total of 236. Of this number six have become teachers, after having passed the required examination, and received their certificates from the proper authorities. The names are as follows: Thomas Brown, George Ratliff, John Whitesides, George Harrison, Richard Johnson, Hattie Estes. In this way the beneficial influences of our Mission are gradually eddying out in circles of usefulness. Our annual examination took place March 3. Several gentlemen and ladies were present on the occasion, and all expressed themselves highly gratified with the manner in which the children acquitted themselves, in their several exercises. The examiners were: Rev. D. H. Buel, principal of the "Ravenscroft Theological Training School," Asheville; Captain Patton, F. Randall, Esq., and others. Gen. Martin and family were present. The organ which was sent to us some time ago is doing good service; a few of our scholars have been taught to play upon it, and it is now regularly used at our Church Services.

Our Easter Day Services were particularly interesting, rendered so chiefly by the special efforts manifested by the children to awaken interest, not only by their singing, their chanting, and their hearty responses, but also in their floral decorations. I had previously made a request that all

the children who had been baptized by the Rev. Dr. Buxton or myself, since the commencement of our efforts in the Chapel, should show their presence in the Chapel on Easter morning. We have together baptized 30 children since 1872. But the number of children present on Easter morn., bearing their floral tokens, was far beyond that. The collection for Missions taken up on that day amounted to about eight dollars. We have an excellent Sunday-school, one which I fancy is entitled to rank among the best of the kind in the Diocese. It is under the special direction of Gen. Martin. We received, last month, a box of new ready-made clothing for the girls of our Mission School, from the Missionary Society of Holy Trinity Church, West Chester, Pa.

I think that I have not yet informed you that the members of our Freedman's Chapel presented me on Christmas last with a purse of money containing forty-five dollars, for the purpose of purchasing furniture for my new dormitory.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for June, 1876.

RHODE ISLAND.			PITTSBURGH.		
<i>Providence</i> —St. Gabriel's Ch., for work of Rev. A. Crummel, Washington, D. C.	2 60	2 60	<i>Allegheny</i> —Christ Ch.....	12 62	12 62
CONNECTICUT.			MARYLAND.		
<i>Brooklyn</i> —Trinity Ch.....	8 20		<i>Baltimore</i> —Grace Ch., of which for Dr. Crummel's Ch. at Washington, \$50....	105 00	105 00
<i>Huntington</i> —St. Paul's Ch.....	2 00	10 20	VIRGINIA.		
MASSACHUSETTS.			<i>Richmond</i> —St. James' Ch., thro' Rector.....	5 00	5 00
<i>Amherst</i> —Grace Ch., Mrs. M. Marsh.....	9 00		NORTH CAROLINA.		
<i>Lowell</i> —E. S. Hunt.....	3 45	12 45	<i>Raleigh</i> —St. Augustine's Chapel.	5 00	5 00
NEW YORK.			SOUTH CAROLINA.		
<i>New York</i> —Ch. of the Atonement.	200 00		<i>Charleston</i> —Contributions of pupils of Charleston High School.....	273 80	
St. Philip's Ch., Woman's Miss'y Society.....	10 00		Rents.....	176 60	
St. John's Chapel.....	12 14		<i>Cheraw</i> —St. David's Ch.....	1 44	451 74
Ch. of the Nativity, offering of Schools.....	10 00		ILLINOIS.		
"S." In memoriam.....	5 00		<i>Rock Island</i> —Trinity Ch.....	10 00	10 00
<i>Fordham</i> —St. James Ch.....	20 71	257 85	SOUTHERN OHIO.		
ALBANY.			<i>Columbus</i> —Ch. of Good Shepherd	6 00	6 00
<i>West Burlington</i> —Christ Ch	1 63	1 63	MICHIGAN.		
CENTRAL NEW YORK.			<i>Detroit</i> —Mariner's Ch., for Rev. A. Crummel's work at Washington, D. C.....	6 00	6 00
<i>Whitney's Point</i> —Grace Ch.....	1 00		JAPAN.		
<i>Baldwinsville</i> —Grace Ch.....	5 20		<i>Tokio (Yedo)</i> —Easter offering...	10 00	10 00
<i>Sherburne</i> —Christ Ch.....	8 10		MISCELLANEOUS.		
<i>Harpersville</i> —St. Luke's Ch.....	2 70		Contributions to Immanuel Ch., Memphis, Tenn., thro' Rev. G. H. Jackson.....	382 38	
<i>Ithaca</i> —St. John's Ch.....	25 00		Amount contributed to Rev. J. R. Love, for Teacher at Savannah, Ga.....	140 00	522 38
<i>Watertown</i> —Grace Ch., B. W. A.	7 77				
Trinity Ch.....	10 12				
<i>Canuga</i> —St. Luke's Ch.....	1 00				
<i>Oxford</i> —St. Paul's Ch.....	5 00				
<i>Cape Vincent</i> —B. W. A.....	2 00				
<i>Waterville</i> —Grace Ch.....	10 74	78 63			
WESTERN NEW YORK.					
<i>Geneva</i> —Sunday-school of St. Philip's Chapel.....	1 96	1 96			
NORTHERN NEW JERSEY.					
<i>Morristown</i> —Ch. of the Redeemer	10 00	10 00			
PENNSYLVANIA.					
<i>Philadelphia</i> —Ch. of the Advent.	20 00	20 00			

Amount previously acknowledged... \$1,529 06
 Total.....\$13,270 43

SPIRIT OF MISSIONS.

WOMAN'S WORK.

*Communications relating to this Department should be addressed,
SECRETARY OF THE WOMAN'S AUXILIARY,
21 Bible House, New York City.*

A DAY IN A CHINESE HOSPITAL.

A LETTER FROM DR. BUNN.

WUCHANG, *April 3, 1876.*

MY DEAR MISS EMERY : As this has been a "women's and children's day" at our little Mission hospital, it has occurred to me that you might be interested in a sketch of the afternoon's work.

Two o'clock was the appointed hour, but the Chinese, for the most part, "take no note of time," and before nine this morning they had begun to arrive. It is a dismal sight, this gathering of the unfortunates. Most of them are on foot, the women hobbling along with an uncertain and careful gait, like boys on stilts, as they are obliged to do to keep upright on their little hoofs—a few in sedan-chairs, two to-day borne on litters, children in arms and in baskets, and occasionally a cripple carried on men's shoulders. Inside the hospital the reign of chaos seems to have returned. The children are, of course, crying, and the women are all talking. They never lack for words, and the emphasis is made by vociferation, harsh, guttural and deafening. Amid the general confusion the man of letters, my grave and reverend teacher, is trying to record the names, ages, residences, etc., of the patients, and to furnish each with a hospital card, while the janitor has the still more desperate task of arranging them in order, and calling them to be seen, one by one, according to their numbers. All want to be seen first, and as truth and honesty are matters of slight importance to the Chinese mind, it is surprising how clear a case each one makes out; how peculiar and pressing are the circumstances which necessitate that each patient must be the very first one seen. But as in all his bewilderment the poor janitor sees that such a consummation, however devoutly to be wished, cannot be attained, he at last gets them a

little less noisy, and the examination begins. One patient has come one hundred *li* (thirty-three miles) on purpose for medicine. "Would his chariot-riding excellency, the Doctor" (why "chariot-riding I do not know, unless because there is no chariot nor a road for one in the city! But it is a polite form of address)," enlarge his heart even to manifesting its goodness to her. His honorable reputation had reached even to her poor home, and she would like to drink some of his good medicine and be at once well." Need I assure you that, after this flattering speech, she was furnished with a stock of the very best medicines the house afforded?

The diseases of these patients are much like those met with in the United States, with some additions; but in a large proportion one element of disease preponderates fearfully. On their faces and forms is written the sad story of want and privation, often of slow starvation, for the mass of the Chinese are wretchedly poor, and their food, even if sufficient in quantity, is inadequate in quality to sustain health. Fortunate are the women if to starvation is not added contempt, abuse and blows from those whom American women would esteem their natural protectors, but who seem in China to be the natural enemies of their wives.

Not long ago a case of this kind was brought to us. The woman had lived in Han-yang, just across the river from here. She had borne three children, but the last being a girl her husband was disappointed and angry, and after beating her cruelly, turned her out of doors. Wandering in the streets, tortured by famine and frozen by ague, her cries of distress attracted the attention of a Buddhist nun, who recognized in her tones the dialect of her own native city, Ningpo. The nun took her in, shared her frugal fare with her, and having herself been a patient at our dispensary, brought her to us for treatment. She was but thirty-three years of age, but all her teeth were gone, part knocked out by her husband, part dropped out as the result of sickness and famine, and in her decrepitude she looked to be sixty. We had the satisfaction of seeing her, a week afterward, much improved and able to walk to the hospital. A pleasing fact in this connection is that the nun is showing great interest in the Gospel, and has begun to pray to the true God.

Many listened eagerly to the religious instructions which is given them while they are waiting to be seen. It is not difficult to imagine how like rain-drops upon the thirsty earth should fall the refreshing truths of freedom in CHRIST, and everlasting life through Him, upon the minds of

Chinese women. No words can describe, or imagination picture, the utter nullity and hopelessness of their lives. "When a son is born," says a celebrated Chinese writer, "he sleeps upon a bed ; he is clothed with robes, and plays with pearls ; every one obeys his princely cries. But when a girl is born she sleeps upon the ground, is merely wrapped up in a cloth, plays with a tile, and is incapable of acting either virtuously or viciously. She has nothing to think of but preparing food, making wine, and not vexing her parents." That position as an inferior and a slave remains unaltered through life, and the popular religions give nothing to ameliorate it. What wonder that from such a life they seek escape by self-destruction. Suicide, especially among women, is one of the most common of incidents in China. Sad condition ! terrible alternative ! The whole English-speaking world sighs over the woes of

"One more unfortunate,
Weary of breath,
Rashly importunate,
Gone to her death,"

in a leap from the "Bridge of Sighs," but here are one hundred millions of women, just as human and just as hopeless, and vast numbers of them every year courting death by poison, by the knife, by drowning in rivers and wells, and their woes are unwept and unsung.

Among the patients are women from within and without the city—several from considerable distances. There is a strong confusion of dialects, a very Babel, for, in this country, towns a few miles apart have often considerable difference in speech. Here is a woman who dates her illness from the year 1861, when the Tai-ping rebels sacked the city, and she, with her babe a week old in her arms, fled for her life. Here is a child with hip-joint disease, the same young old face, white, thin and wasted, with the bright eyes and intelligent look these little sufferers in our country generally have—for Chinese children are apt to be handsome, the peculiar *race* features come out later in life. One woman says she has had fleeting pains in her face and hands, and after that the parts became benumbed. They are as if asleep. I look, and see that the skin has changed in color, and that the hair is falling out. It is the plague of leprosy. There are diseases of the eye in every form, and, thank God ! we can do very much good for the them ; not infrequently opening the eyes of the blind. There is dirt in every degree, except a *slight* degree,

and, I regret to say, numerous cases of that disease long since euphemistically superseded by eczema in all refined circles in the United States, but still vulgarly known as itch. There is an old woman with a broken elbow, and it is bandaged with one of the rollers wound for our use by the children of St. Stephen's Sunday-school, Florence, N. J. Many a good turn have these bandages made for Wuchang sufferers.

But I spare you further details. Before sunset all are gone, except the few in-patients, and I, too, leave for home. As I ascend the hill I hear the chapel bell calling to Evening Prayer, and see a long file of school boys winding up the steep, and from another direction school girls going to attend the Service. Soon their voices will be heard, these from the uttermost parts of the earth, telling in song and in prayer of the wonderful works of God. Of these boys two will to-morrow commence the study of medicine with me. Several are candidates for the Ministry, and already preach with great courage and earnestness in the streets and chapels. One of the girls is betrothed to a Christian boy, and before many years, God willing, there will be educated Christian families of Chinese here, shining as lights in the city, for so many years a stronghold of educated heathenism.

Is not something being done here, not all unworthy of the object which at home and abroad loyal Christians have set before them, "For CHRIST and His Church"?

Yours very truly,

A. C. BUNN.

SCHOOL EXAMINATIONS IN CHINA.

LETTER FROM MISS FAY.

EPISCOPAL MISSION, HONGKEW STATION,
SHANGHAI, *January, 28, 1876.*

MY DEAR MISS EMERY: The Chinese New Year began on the 26th of January this year, and our schools closed on the 19th—that is, the schools at this station in charge of Pastor Wong and myself. We have eight schools, and as usual the Examination was public and in the church. I should like to give you some account of it, though when I read in *THE SPIRIT OF MISSIONS* the very interesting accounts that Miss Muir always sends of her schools in Greece, my courage quite fails me, and particularly as I remember a remark made by an English Clergyman, who attended one of my examinations some years ago, "that my work seemed all

granite—nothing to please or amuse an audience—it seemed a man's work done by a woman"! This is more true than complimentary—yet as my lot has seemed to be the teaching of men and boys, I could only teach them as I fancied they ought to be taught, and from such books as would be most useful to them in their future life. And if, during the few years they remain with me, they get a fair knowledge of their own books, with a good understanding of the facts and principles of our Holy Religion, I am content, and more than content, when I see them quietly settling down in life with the zeal and good sense "to practice what they know."

But I am forgetting the Examination of the eight schools of the Hong-kew station, about which I began to write. All were in their places at an early hour, and the church was nearly filled with teachers and scholars and Chinese friends, when I entered, rather as a visitor than as heretofore a leader of the exercises. Rev. Mr. Thomson, Rev. Mr. Boone, Capt. Bridgman of the U. S. Navy, and several ladies, were present. Pastor Wong opened the exercises by a short prayer, and then, by request, proceeded to examine the various classes of his own schools and of mine, or rather, the four which have been taught by my Chinese student teachers. The first class called consisted of about twenty little boys, belonging to one of my day schools, who, with their heavy shoes, thickly wadded jackets, over which the long blue cotton gown is worn, with the indispensable little black cap on their heads, marched forth with evident satisfaction at being called—though one of the ladies present remarked that "they looked more like good sized rolls of blue cotton than like real boys"! They were examined in Scripture, History and the Church Catechism, which the same lady said "they did marvelously well, though they were such stupid, funny looking little things"!

The next class was of larger boys from the same school. They were examined in Genesis, with the Gospels of St. Matthew and St. Mark, which they had committed to memory during the past year, also several of the Chinese classics, which they never seem weary of learning or repeating.

After this, Pastor Wong called out one of his girls' day-schools, which he examined and questioned in the usual course of Bible and religious instruction given in our day-schools. This is a school of some years' standing, and the girls showed not only the careful training they have been under, but good progress in their studies. My own and only girls' school, taught by a Ne-ku in Shanghai city, was not present, as the weather was too rainy for the little pupils to walk so far. I was quite sorry, as this is one of my pet schools, and in it is the little prodigy of "learning and ambition" I have before spoken of as throwing away "*girls' books*" and begging to study Chinese classics that boys and men study. She has been indulged in this precocious taste, thinking it the best way to tire her of it, but she is as earnest as ever, and makes won-

derful progress, has already mastered "Tai-Hiok," or Great Learning the "Chung yung" or Golden Mean, and is in the third or fourth volume of the "Analects of Confucius," besides her usual religious studies.

Yet as there are six more schools to be examined and prizes to be given, there must be no more digression, nor will I weary you with minute descriptions of lessons recited and questions answered with a fluency and accuracy that, I fancy, is rarely excelled if equalled by schools of the same class "at home." If we had only the power to make them *practise* what they know with the same facility and ease they learn it, we should be the best of Missionaries? Still we do not lose heart or hope, as we remember that even though St. Paul may plant and Apollos water, God alone can give the increase.

The visitors seemed well pleased with the Examination, and I was content, though feeling what a stranger might not notice, that the learning of the pupils was rather more conspicuous than their teaching, *i.e.*, the pupils had done their duty of learning more thoroughly than the teachers theirs of teaching and explaining. But this I attributed to my own continued absence from the schools, on account of long illness, which has barely allowed me from time to time to hear lessons in my room, though rarely able to visit the schoolrooms and never able to *teach* both teachers and scholars, as I so much love to do—and do so easily when in strong health. Yet my teachers are young, except the Ne-ku, and they are very willing, and I trust will go on improving. They are faithful, patient, industrious and well versed in what they are required to teach. They have been teaching three years, still continuing their own studies, and when they are admitted candidates for Holy Orders—as I trust five of them will soon be—perhaps they will not teach longer, unless it may be to superintend schools, as does Pastor Wong.

The [next larger class of boys in my boarding-school are coming on very nicely. They seem so grave and studious, and write so well, I already look upon them as teachers who will take the place of the present student teachers when they enter the Ministry.

My health is still so uncertain I hardly know whether to think most of living or dying, yet am quite content that it shall be as God wills, and happy in my work, feeling sure that *it* will live long after I "have passed from earth away."

With love and best wishes,

Ever faithfully and affectionately yours,

L. MARY FAY.